

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 4

(Price 10 Cents)

NOVEMBER 4, 1911

(\$3.00 a year)

Whole No. 134

CHRONICLE

New Cardinals—To Dissolve Steel Trust—Roosevelt Was Misled—Steel Trust Issues Statement—Pensions—Mexico—Canada—Great Britain—Ireland—China—Italy—France—Belgium—Spain—Portugal—Germany—Austria. 73-76

QUESTIONS OF THE DAY

The New Cardinals—The Plays of the "Irish" Players—Religion and the Socialist Platform—With Workers for Boys in Their Teens—Turkey's Domestic Dangers 77-83

CORRESPONDENCE

War and Cholera—Lourdes and Its Spiritual Influences 83-85

EDITORIAL

The "Encyclopædia" and "The Tablet"—The Cruel Sex—Do "The Nicest Women" Go?—Careless Editing—A Converted Critic—Spain in Morocco—Protestant Dormitories for Catholic Filipinos—Purveyors of Historical Scandals 86-89

LITERATURE

Ireland Under the Normans—Across China on Foot—Lilies—The Dixie Book of Days—Right and Might—The Louvain American College—Animal Secrets Told; A Book of "Whys"—La Vida Espiritual Reducida a Tres Principios Fundamentales—Stoff und Methode der Lebenskunde für Schulentlassene—Christian Mysteries, or Discourses for All the Great Feasts of the Year—El Catecismo Mayor de S. S. el Papa Pio X explicado al Pueblo—Notes—Books Received 89-93

EDUCATION

Movement Against High School Fraternities—Success of the Schools of the Sisters of Providence in the Middle West—Report of the Superintendent of Schools in the Diocese of Newark 93-94

ECONOMICS

Probable Reaction in the Canadian Boom 94

PULPIT, PRESS AND PLATFORM

Heretics Punishing Heresy—Anti-Catholic Violence of Portuguese Revolutionist Governor of Goa 95

ECCLESIASTICAL NEWS

Catholic Foreign Missionary Seminary of America Established—Statistics of Methodism—Golden Jubilee of Beaumont College 95-96

OBITUARY

Right Rev. Peter Verdagner—Rear Admiral J. H. Sands 96

LETTERS TO THE EDITOR

St. Francis Mission Burned—Anti-Socialist Propaganda 96

CHRONICLE

New Cardinals.—It was officially reported in Washington on October 30 that the Holy Father would hold a Consistory, on November 27, and elevate the following to the Sacred College:

Mgr. J. M. Cos y Macho, Archbishop of Valladolid.

Mgr. Diomedeo Falconio, Apostolic Delegate at Washington.

Mgr. A. Vico, Papal Nuncio at Madrid.

Mgr. G. Granito di Belmonte Pignatelli.

The Most Rev. John M. Farley, Archbishop of New York.

The Most Rev. Francis Bourne, Archbishop of Westminster.

The Most Rev. Francis S. Bauer, Archbishop of Olmütz.

Mgr. L. Amette, Archbishop of Paris.

The Most Rev. William H. O'Connell, Archbishop of Boston.

Mgr. F. V. Dubillard, Archbishop of Chambéry.

The Most Rev. Franz X. Nagl, Archbishop of Vienna.

Mgr. De Cabrières, Bishop of Montpellier, France.

Mgr. Bisleti, Papal Major Domo.

Mgr. Lugari, Assessor of the Holy Office.

Mgr. Pompili, Secretary of the Congregation of the Council.

Father Billot, of the Society of Jesus.

Father Van Rossum, Redemptorist.

To Dissolve Steel Trust.—The Government's long-planned suit to dissolve the Steel Trust was begun on

October 26 in the United States Circuit Court at Trenton. The Government asks not only the dissolution of the United States Steel Corporation, but also the dissolution of all constituent or subsidiary companies which are alleged to have combined in violation of the Sherman law to "maintain, or attempt to maintain, a monopoly of the steel business." There are thirty-six subsidiary companies named as defendants. Among those named individually as defendants are J. Pierpont Morgan, John D. Rockefeller, Andrew Carnegie and Charles M. Schwab. Sensational allegations are plentiful in the Government's petition, which is an equity proceeding, praying for injunctions to estop continuance of the alleged monopoly and such other relief as the court may grant.

Roosevelt Was Misled.—The Steel Corporation's acquisition of the Tennessee Coal and Iron Company during the panic of 1907 is declared illegal and scathingly criticized. The petition declares that E. H. Gary and Henry C. Frick misled President Roosevelt when they told him that "but little benefit would come to the Steel Corporation from the purchase." "It is certain that the corporation availed itself of the embarrassment of Moore and Schley (New York brokers, who had large holdings of Tennessee stock) at a most critical period, and . . . the threatening of a general financial calamity, to acquire control of a competitor taking on a formidable aspect. The corporation thus . . . unlawfully acquired a power which is a menace to the welfare of the country and should be destroyed."

Steel Trust Issues Statement.—E. H. Gary, chairman of the United States Steel Corporation, issued a state-

ment to the public on the suit brought by the Government. The statement was mild in its general tenor and reaffirmed the position taken a month ago by Mr. Morgan, that the corporation was innocent of monopolistic purposes, and had not violated any provision of the Sherman law. Any attempt to misrepresent the facts in the Tennessee Coal and Iron Company purchase to President Roosevelt was denied, and the possible disastrous effect of the suit on the numerous stockholders and employees of the corporation was deplored. According to Mr. Gary, "it is a time for everyone to keep cool, with a disposition to patiently await results, knowing that in the end justice will be done to all interests."

Pensions.—The Report of the Commissioner of Pensions for the fiscal year 1910-11 shows a net loss in pensioners of nearly 30,000 and a shrinkage of the roll to 892,098, the smallest total since 1891-92. In 1888-89 the roll of pensioners was 489,000, increasing to 946,000 ten years later, and passing the 1,000,000 mark in 1901-02. For the following seven years this number was nearly stationary, and is now sharply declining. The loss in 1909-10 was 25,000, and the loss from now on will probably exceed 30,000. From 1890 to 1908 the country's annual outlay rose from \$88,000,000 to \$161,000,000. Private pension bills have of late been adding to the general expenditures, so that with a shrinkage of 54,000 in the roll since 1908-09, the decrease in the last two years has been less than \$5,000,000. There will be a much greater decrease in the next few years if the present system is left undisturbed.

Mexico.—Madero has given out his cabinet as follows: Foreign affairs, Manuel Calero, a rabid anti-Catholic; Interior, José María Pino Suárez, the vice-president elect; war, General González Salas; treasury, Ernesto Madero; communications and public works, Manuel Bonilla; justice, José Vásquez Tagle; development, colonization and industry, Rafael Hernández; public instruction, Miguel Díaz Lombardo.

Canada.—The efforts made to settle the coal strike in Alberta and Eastern British Columbia before winter sets in have succeeded. Work will be resumed by 7,000 men. The head of the Western Miners' Federation came from the United States lately to bring about, it is said, an agreement.—A few weeks ago the magistrate of St. Norbert, Manitoba, fined the school trustees for not providing an efficient teacher to carry on the school work in French for half the school time. The matter was appealed, and the action of the lower court was sustained. The bitterness of a certain part of the community against the bi-lingual schools is shown by the fact that a great Winnipeg newspaper, usually most courteous in its tone, spoke of four priests, who attended the appeal as "individuals in frocks." The opponents of bi-lingual schools propose to carry this case to

England if necessary, but they will probably think better of it. It must be remembered that the Manitoba school law is a compromise. If the English element dislike it, so also does the French. Moreover, the French in Manitoba have reason on their side. They claim a constitutional right to separate schools, which has been violated, and they are compelled to put up with bi-lingual schools. If the English do not wish their children to learn French the solution is to return to the separate school system, not to deprive the French of the last remnant of their rights in the matter of their language.

Great Britain.—There has been a reorganization of the Cabinet. The principal change which has set the world wondering, is the exchanging of offices by Messrs. McKenna and Churchill, the former becoming Home Secretary, and the latter First Lord of the Admiralty. This is a descent in Cabinet rank for Churchill. We probably shall not learn the meaning of the change until the opening of Parliament.—The followers of Lord Halsbury in resisting the Parliament Bill have formed a club named after their leader. They profess perfect loyalty to Balfour and Lord Lansdowne, but it is evidently their aim to replace these as chiefs of the Unionists by men ready for a more vigorous policy.—The Railway Commission has issued its report. It recommends the continuation of conciliation boards and the maintenance of existing agreements until January 1, 1912. It refuses to recommend recognition of the unions in disputes between the companies and their men, and requires that strikers be restrained from intimidating men who wish to work. As the Unions will not allow their members to accept such terms, the whole question is where it was before the strikes of last summer.—Uneasiness in many trades, and especially among the coal miners, is becoming very marked.—The fourth cruiser squadron has been ordered to Halifax to supply members for the court-martial to investigate the stranding of the Niobe.—The Labor Governments in Australia are facing a serious difficulty. For years past the Unions have put every difficulty possible in the way of the immigration of skilled workmen. The result is such a deficiency of these as hampers trade. A royal commission reports the need of 3,247 artisans in Sydney alone. The Government will probably take action; but in doing so it will offend its supporters, the Unions.

Ireland.—Arising from the discussion at the recent Conference of the Catholic Truth Society, following an address by Canon Barry on immoral British newspapers and the evil effects of their dissemination in Ireland, practical steps are being taken towards effectively excluding them. With the warm approval of Bishop O'Dwyer, a laymen's Vigilance Committee has been formed in Limerick under the chairmanship of Rev. J. A. O'Connor, Adm., to suppress such publications in that

city. As a result twenty-two of the city news agents have pledged themselves to sell no paper which the Committee pronounces objectionable. The newsboys have also been organized for the same purpose, and on Sunday, October 15, but one newsboy out of over seventy carried the objectionable cross-channel prints, and he was quickly relieved of his burden, which was cast into the Shannon. The extent to which the evil prevailed can be gathered from the fact that one news agent returned unopened fifty dozen copies of one British Sunday paper. The Committee is further engaged in excluding indecent postcards, low amusements and immoral literature of all kinds, and is taking measures to have the objectionable English papers replaced by others which are Catholic and national. With the aid of the local press, the clergy and the leading laity, Limerick is reported to have already stamped out the evil. Similar organizations are being established in Dublin and other centres, which have given a new significance to the watchword they have adopted: "Remember Limerick."—It is reported that Lord Clanrickarde, who is known as the extreme type of rack-renting and absentee landlord, has at length consented to sell his Galway estate of 20,000 acres to the Congested Districts Board. This will end the bitterest chapter in Irish landlordism.

China.—The rebellion against the Manchu dynasty has been spreading rapidly. Though all lines are cut, news came by wireless to Shanghai that Sian, a government stronghold, had surrendered to the revolutionists without a blow, and two easterly towns are reported taken after a short fight. These conquests were followed by that of two southern capitals, giving the rebels control of four provinces. Chang-chou, an important railway centre, has also yielded to the enemies of the government. This last victory cuts off from Peking the imperial troops gathered round Hankow. The entire Yangste region and most of southern China is in sympathy with the revolution. Meanwhile the National Assembly met at Peking and demanded the election of a parliament with full powers, that no severe measures be taken against the rebels, that certain officials be restored to office, and that objectionable ministers and viceroys be cashiered. Lo Sheng, the minister of posts and communications, considered the strongest member of the cabinet, but unpopular, owing to his railroad policy, was dismissed, and the government granted other demands of the Assembly. Feng-sen, a Tartar general, was killed with a bomb on his arrival at Canton, and several large detachments of imperial troops are said to have killed their commanders and gone over to the enemy. Foreigners in the revolted provinces seem to have little to fear, for the revolutionists are careful to see that Western nations shall have no grievance against them. Berlin and Washington think there is no need of intervention, though Americans in China have asked our consul-general for the protection of more gunboats, as there is a fear that the rebels will

not be able to control the action of mobs. The imperial government is still seeking in vain a large foreign loan, but the revolutionists seem to have no trouble in obtaining financial aid. Later advices report that Yuan Shih Kai, the dynasty's most capable general, has taken supreme command of the land and sea forces, that Hankow was retaken by an imperialist force, and that the government has offered a constitution, which will probably result in establishing peace.

Italy.—On October 27 five hundred Turks and a number of Arabs made an attack on the Italians, whom they fought for three hours. They were repulsed with great loss. An Italian officer in an aeroplane was shot at by the Turks, and the wings of the machine were hit by the bullets. The whole population of Arabs, even those of the oases, are said to be heavily armed and bent on fighting. The first outbreak on October 23 was vigorously put down, and the chiefs are reported to have been awed by the fierce reprisals of the Italians.—As soon as the invaders are in control of the caravan routes to the interior, as well as of the coasts of Tripoli and Cyrene, it is the intention of the Italian Government to proclaim the end of Ottoman domination, and to treat all the Turks under arms as rebels. The limits of the territory will also be announced as extending east as far as Egypt, west as far as Tunis, at least along the sea-coast, and south down to the zones of British and French influence. Turkish auxiliaries were reported to have crossed over from Tunis to assail the Italians, but the authorities hastened to publish an official denial. The French are credited with keeping a watch on the borders to prevent any transportation of troops or ammunition.—A correspondent of the *London Times* says that the Tripoli fort made an extraordinary resistance to the Italian projectiles. The defenders had only three obsolete Krupp guns in the bastions; none of which were dismantled. An official statement issued October 28, says that in the battle of October 26, there were 12,000 Turks and that they lost 2,000 killed and 4,000 wounded, but the opinion seems to be largely held that the Government has exaggerated the losses of the enemy and minimized those of the Italian troops. A naval attack on other Turkish possessions in the Ægean was prevented by a protest from the Powers, who insist upon the war being confined to Tripoli. Cyrenaica has been declared annexed, but the act has been criticized as being inopportune—Italy still being on the defensive. The wholesale shooting of Arab prisoners has been loudly condemned and is regarded also as impolitic, as it will have the effect of uniting the Arabs against the Italians. Mountain batteries have arrived, which would seem to forebode an advance into the interior. There are already 50,000 troops in Tripoli, but the force is deemed insufficient. Meantime the meeting of Parliament has been deferred, as Giolitti fears the Socialist opposition to the war.

France.—On October 26, *La Justice*, the sister ship of the unfortunate *La Liberté*, was found to be on fire, the sparks falling in dangerous proximity to the powder magazines, which were immediately flooded.—The railroads of France are said to be in a sad state of disorganization.—The high prices of food show no signs of a change.—A statue of Servetus, whom Calvin burned at the stake in Geneva, October 27, 1553, was unveiled at Vienne, in Dauphiné, on October 15. Vienne was the place of his residence. He was the medical attendant of the archbishop. The ceremony had no Catholic significance. On the contrary, Deputy Buisson described him in one of the speeches delivered on the occasion as the man who "maintained with sublime simplicity against the Pope of Rome and the Pope of Geneva the right of free thought, and the right to be the servant of conscience and reason alone."

Belgium.—The communal elections have not brought the comfort that outsiders expected. The Socialist-Liberal gains were considerable. In Brussels the vote was only 13,000 Catholics, while the opposition polled 25,000, though this meant a gain of 3,000 for the defeated party. In the suburbs of the Capital there were other crushing defeats. The small towns and country districts, as at Hal, Nivelles, Waterloo, Diest, etc., told a somewhat different story. It is saddening to chronicle the fact that Louvain, the city of the great Catholic university, overcame the ticket on which the name of the illustrious Schollaert was inscribed. Antwerp went against the Catholics, and so did Malines, Mons, and likewise Ghent, but victory in the last-mentioned place would have been impossible. The *Bien Public*, however, announces that the efforts of the Fusionists have failed miserably. Such also is the tone of the *XX Siècle*. The Flemish country remained solid, and defeats elsewhere have been offset by brilliant victories.

Spain.—The lower House of the Cortes has received in all one hundred and forty-two petitions for the institution of criminal proceedings against some of its members. Among the charges are swindling, misappropriation of funds, falsifying documents, and counterfeiting trademarks.—The king's second son, Prince Jaime, who was believed to be deaf and dumb, has been so successfully treated by specialists in Switzerland that, as they confidently assert, he will be able to speak intelligibly and to hear.

Portugal.—Although the administration affects to make light of the royalist attempt at a counterrevolution, it was decided to ask of the Congress the proclamation of martial law. In the town of Almada a mob broke into the church, destroyed the altars and the statues of the saints, and made off with whatever money and jewels they could find. There are 6,700 prisoners in Lisbon, where they are crowded into jails and fortresses. The

brutality with which they were conducted through the streets called forth angry protests from foreigners.—Owing presumably to the active censorship of the Government, our sources of direct information from Portugal have failed us; but the abuses under the republic must be extreme, for they are said to be greater than under the monarchy.

Germany.—The new Zeppelin IX, intended for the German army, is said to be at present the fleetest of these greyhounds of the air. The rapid succession of world records achieved by the airships of the Zeppelin type has completely reversed the opinion of experts in their regard. It has now been found that the strong skeleton frame of these crafts enables them to stem the force of the wind as no lighter structure can, and to leave them unequalled for speed. This result is hailed with special satisfaction, since these ships are said to offer the best safety; to afford the greatest utility, carrying with the utmost ease their heavy burdens of armament and men; and to make possible the most extended journeys. The new Zeppelin IX is to be stationed at Cologne as a "military cruiser." In the twenty-four-hour trial flight, in which it was directed by Count Zeppelin in person and carried the entire military commission, it recorded a maximum speed of twenty-one meters a second, or seventy-five kilometers an hour.—The official reception of the American ambassador, John G. A. Leishman, by the Emperor, and later by the Empress, in their apartments in Berlin, took place on October 24. They had come from Potsdam for the special purpose of granting this audience.—The election for members of the Reichstag is to take place January 12. The present session will probably continue until the end of November. Several important questions of social reform are to be under consideration, besides the international issues.

Austria.—On October 21 took place the marriage of the Austrian heir apparent, Karl Franz Josef, with the Princess Zita of Parma. The Holy Father had sent a message written in his own hand and conveying his blessing. This document, together with a valuable gift from the Vatican, was entrusted to a special embassy whose head was the papal majordomo, Mgr. Bisleti, who likewise was the celebrant at the marriage ceremony.—The attempted assassination of the Minister of Justice has had no intimidating effect upon the Austrian government officials. By October 12 sixty-six of the rioters had already received sentence of from five to ten months imprisonment. Great indignation is expressed against the Socialist leaders. It is pointed out by the press that although they may not have desired what has actually taken place, yet the offenders had merely taken them at their word. Even papers which had been inclined to favor them insist that it is useless to deny the connection between the threats which are daily thrown out and the execution of them by irresponsible individuals.

QUESTIONS OF THE DAY

The New Cardinals

The vast multitudes who throng the great cathedral of St. Patrick in New York when the solemn ceremonies of the Church invest the mysteries of the Mass with more than usual splendor, or who kneel at its altars during the quiet hours of the day in prayer and adoration, or who form a part of the never-ending procession that reverently wends its way at all times down the aisles to view the beauties of the sacred edifice, have for many years past seen suspended high above the sanctuary the red hat that once rested upon the head of the first cardinal whom we ever saw in this country. Naturally the question arises to every one's lips: When will it descend upon one of his equally distinguished successors? The answer was flashed across the ocean on Sunday last: the present beloved incumbent of the See is henceforth to be known as His Eminence John Cardinal Farley. The announcement has sent a thrill of pleasure through the great metropolis, with which he has been so long identified, and which has always regarded him with the sincerest veneration and affection. Every parish in the diocese will consider itself as participating in this honor bestowed by the greatest power in the whole wide world on the one whose paternal solicitude has been exerted continually in its behalf, no matter how remote and inconspicuous it may have happened to be. His great army of devoted priests, who have always looked to him for counsel, guidance and comfort in their difficulties and trials, hail the appointment with unalloyed delight. The members of religious communities, who have always found in him a father and a friend, will in the seclusion of their cloisters rejoice in it, and pour forth from their sanctuaries most fervent prayers for his happiness and welfare. Fordham University, his Alma Mater, will, no doubt, make it an occasion of great rejoicings; and may we not say our own AMERICA, in whose progress and success he has ever been most profoundly and substantially interested, and to which only a few days before the announcement of this new glory which has been added to his already distinguished career, he sent his paternal benediction, has more reason than ever to congratulate itself. When Pius X cast his eyes upon the world for those he would honor, he selected the illustrious Archbishop of New York, who step by step from the time he was Secretary of the first Cardinal of the United States, and through the successive degrees of Bishop and Archbishop, has been in the designs of God singularly well prepared for this new and exalted office. The most important See in the Western World is fittingly crowned by this recognition on the part of the Holy See of the ability and worth of its Chief Pastor.

Boston, too, shares in the jubilation. It sees its com-

paratively youthful and but recently enthroned Archbishop invested with the scarlet robes of a Prince of the Church. The virile, impressive and irresistible eloquence which has always characterized his utterances in the pulpit, the remarkably clear, cogent, forcible, learned and convincing argumentative power, and the unusual literary ability which is always so strikingly manifest in his writings, as well as the herculean energy which has been so conspicuous in his administration, whether in the Holy City, or in distant Japan, or his native country, have combined to win him this new and supreme honor. Boston College, of which he is an alumnus, and under whose impulse its aspirations for a wider influence can now more surely and easily be realized, will be particularly gratified at this appointment; and the priests and people of New England will see the glory of it reflected upon themselves by the selection of one whose personal merits and ability strengthen and adorn the great Archdiocese of the northernmost section of the Union. To him, too, the editors of this publication send their most cordial greeting, for he has been the staunchest of friends from the very beginning of their work.

Last in the line, as becomes one whose dignity is greatest, is the beloved Apostolic Delegate, Mgr. Diomede Falconio, whose administration of his exalted and difficult office has been invariably marked by sweetness, gentleness, moderation, but withal by such wisdom, firmness and strength that his benignant government, which was constantly confronted by a thousand difficulties, never crushed or shattered, but always built up, solidified and consolidated for the glory of God the many conflicting and clashing interests that met for adjudication and adjustment before his tribunal. Congratulations on his appointment come not from one diocese alone, but from every part of the country; from the Atlantic to the Pacific, from the Great Lakes to the Gulf. The illustrious Religious Order to which he belongs and which he has always adorned, sees in him one more of that great army of its sons upon whom the Church has conferred its highest honors. We ourselves shall never forget the unvarying kindness which he always manifested in the work in which we are engaged and which he always scrutinized with more than parental concern. To him also, on this great occasion, we send our respectful and affectionate greeting.

For the others that fill up this remarkably long list of men chosen simultaneously for the most splendid honors of the Church the same joyful salutation arises from all parts of the world. For though the cities which they have illustrated by their lives may be geographically remote, they meet with all the children of Christ in the warm and throbbing heart of the Church. The diversity of races and nations which they represent is a most vivid illustration of that universality and unity of the Kingdom which Christ has established, and is at the same time a most sublime exercise of that ever-young and

undying power with which the Supreme Leader in God's army is invested. While the world lies in ruins round him and religion is at its lowest ebb in nations that once gloried in it as their most precious inheritance, he rises undisturbed in the midst of the almost universal disaster and summons to his side new champions to fight with him in the forefront of the battle, whose purpose is to win the world back again to Christ.

THE EDITOR.

The Plays of the "Irish" Players

Wonderful are the uses of advertisement. It has often coined patent nostrums and "yellow" literary trash into plenteous gold, and of late, manipulated by experienced hands, it has so flooded magazines and journals with fulsome eulogies of the "Irish Players" as almost to convince the public that the dramatic productions of Yeats, Synge and Co. are faithful and artistic portraits of Irish life. The strident chorus silenced for a time the organs of Irish-American and Catholic thought, and in some cases evoked an echo. The editors, like the patriots of the Boyle O'Reilly Club who fêted him in Boston, took Mr. Yeats at his own none too modest estimation. The United Irish Societies of this city denounced the "Playboy," and an advanced Gaelic organ exposed its barbarities, but gave a clean bill of health to Mr. Yeats and the rest of his program. Doubtless they also had not read the plays they approved. Well, we have read them. We found several among them more vile, more false, and far more dangerous than "The Playboy," the "bestial depravity" of which carries its own condemnation; and we deliberately pronounce them the most malignant travesty of Irish character and of all that is sacred in Catholic life that has come out of Ireland. The details, which are even more shocking than those of "The Playboy," are too indecent for citation, but the persistent mendacity of the Yeats press agency's clever conspiracy of puff makes it needful to give our readers some notion of their character.

Of Synge's plays only "Riders to the Sea," an un-Irish adaptation to Connacht fishermen of Loti's "Pêcheurs d'Islande," is fit for a decent audience. None but the most rabidly anti-Catholic, priest-hating bigots could enjoy "The Tinkers' Wedding." The plot, which involves an Irish priest in companionship with the most degraded pagans and hinges on his love of gain, may not be even outlined by a self-respecting pen. The open lewdness and foul suggestiveness of the language is so revolting, the picture of the Irish priesthood, drawn by this parson's son, is so vile and insulting, and the mockery of the Mass and sacraments so blasphemous, that it is unthinkable how any man of healthy mind could father it or expect an audience to welcome it. This is the "typical Irish play" which the "Irish Players" have presented to a Boston audience.

"The Shadow of the Glen" has four characters,

all Catholic peasants, and the theme is marital infidelity. Virtue and religion and respect for the marriage bond are unknown to them; and their morals, it is implied, are typical of Glenmalure, one of the most Catholic districts in Ireland. It was in that neighborhood that Sir Samuel Ferguson found the original of "The Pretty Girl of Lough Dan," and it was there Synge says he found, while listening to servants' talk through a chink in the floor, the material for his "Playboy." A comparison of Ferguson's poem with the "comedies" thus garnered will reveal the difference between an Irish Protestant gentleman of cleanly mind and an Irish Protestant who is devoid of it.

The numerous Catholic peasants in "The Well of the Saint" are superstitious, lustful, uncharitable and irreverent, and the effect of a miracle is to make them more so. Again a priest is the central character, this time a miracle-working "Saint," and rude fun and blasphemy are the accompaniments of his miracle. As in "The Tinkers' Wedding," the priest's language is as uneducated as his sentiments are vulgar, and this is also characteristic of Yeats' extensive clerical gallery. From none of these plays of Synge is it possible to gather that the Irish Catholic peasantry have chastity, charity or reverence, or that the Irish priest is other than a grasping, domineering boor. This is the paragon whom W. B. Yeats pronounces the master dramatist who knew the mind of the Irish people better than any man.

The twain are kindred spirits; but in vileness of caricature and bitterness of anti-Catholic animus, even Synge must yield to Yeats. He also goes to tinkers for his types; and whereas Synge is content with three, and one priest, Yeats' "Where there is Nothing," glorifies a bevy of unbelieving tinkers and presents in contrast a dozen vulgar-spoken monks, who utter snatches of Latin in peasant brogue, while dancing frantically around the altar of God! A Catholic gentleman, tiring of Christian society, joins the tinkers and lives after their fashion; then suddenly becoming a monk, a priest, and wonder-working preacher, he proclaims the new Ibsenistic evangel that is to renovate humanity: "Law was the first sin: We must put out Laws as I put out this candle." Similarly he "puts out" churches, order and all morality. Throwing off his habit, "the rags and tatters of the world," he finally reverts to the tinkers' camp, "where there is nothing"—of law, order or religion—and, we are told, "he'll be made a saint some day."

The play is a dramatic modernization of Yeats' "Crucifixion of the Outcast," wherein Irish monks, the most cruel, repulsive and thoroughly un-Christian clerics we have adventured on in literature, crucify, and gloat over on his cross, a gleeman or bard who reproaches them for their dirt and inhospitality. Its anti-Catholic animus can best be gathered by those who know, as Yeats must know, that the Irish Church saved the bards when the State had determined to suppress them, and that the Elizabethan government, advised by Spencer, bent all

its energies to "extirp" the bardic order as the stoutest supporters of Ireland's Faith and nationhood.

Yeats is more dangerous than Synge, not merely because "the rapt gaze and ethereal contemplation of this mystic minor poet are quite compatible with sound commercial principles," by which he has organized an industrious coterie of magazine and journalistic trumeters; he has another precious string to his bow. When all else fails he can fall back on "Cathleen Ni Houlihan" and a few other mystical incarnations of patriotic greenery. But of "Cathleen Ni Houlihan" the apologue is "Countess Kathleen," who finds salvation by selling her soul to the devil to keep her people from starvation, thus illustrating how Ireland may attain prosperity by sacrificing her Catholic ideals. What matter that, as a patriotic Irish Protestant like Mr. Gwynn, M. P., could realize, "no normal Irishman would have expected an Irish audience to regard with equanimity an Irish peasant kicking about, no matter in what extremity, an image of the Virgin." Christ, Virgin, everything must be kicked down until we get to "Where there is Nothing," or to the paganism that prevailed before everything was spoiled by St. Patrick.

We read in the *Boston Transcript* and the *Boston* correspondence of the *New York Times* that there were hisses at "the naïve blasphemies" of the "Irish Players," and that "squalls and titters and loud guffaws" greeted the tragedies, while the comedies were heard in silence dour. The *Boston Post* speaks of one set as brutal and the other as inane. Those who have read our estimate—and they can verify it abundantly in the works of Yeats and Synge—will accept the appraisal of a cultured Boston auditor:

"Until Saturday I saw not the 'new art.' Then I beheld three specimens of the materials with which the new national structures are to be builded. I examined them. They were an abomination. They outraged every feeling of the Irish heart. I know almost every hill and glen in Ireland and the people who dwell therein. For thirty-five years I have seen almost every so-called Irish play, from the absurdly romantic to the burlesque in which the green whiskered baboon played his antics. But I never saw anything so vulgar, vile, and unnatural, so calculated to calumniate, degrade and defame a people and all they hold sacred and dear as the plays of the so-called Irish Players. Nothing but a hell-inspired ingenuity and a satanic hatred of the Irish people and their religion could suggest, construct and influence the production of such plays. On God's earth the beastly creatures of the plays never existed."

Ireland gave up her shadowy Tirnanoge for the Land of Eternal Youth promised her by St. Patrick, but Mr. Yeats would have her go back to those days "when," as he conceives it, "she was a Holy Land, before she gave her heart to Greece and Rome and Judea"; and he would find a road for her through his "tinkers," who, he falsely asserts, never accepted Christianity. He gave new expression to this purpose on October 12, when

he told the students of Bryn Mawr that he wanted "to damn into eternal oblivion the virtuous colleen and gosssoon of Dion Boucicault," and make "the Irish of Ireland the simple, superstitious, red-tongued stuff that Synge found in the Arran isles." Ireland would then truly be his "Land of Heart's Desire," in which the priest, Cross in hand, is overcome by the triumphant demon who spirits away defiantly before the eyes of Christ's minister the souls of his people.

These productions were correctly characterized some years ago as "the decadent commonplace of decadent Bohemias, an odious libel on Ireland which people, press and priesthood join in stigmatizing as intolerable to patriotism and religion alike." It was deemed particularly insufferable that Irish Protestants, alien by blood and tradition, should dare again to violate Catholic sanctuaries and homes, and hold up to ridicule that priesthood which their racial and religious associates had tried in vain to exterminate.

Plays less immoral and offensive have been prohibited in Boston and New York. M. KENNY, S.J.

Religion and the Socialist Platform

In dealing with Catholic workingmen the Socialist agitator has one unfailing argument which is made to do service on all like occasions, and which was prepared explicitly for this very purpose by the Socialist Party "in National Convention assembled at Chicago, May 10, 1908." We refer to the resolution there drawn up, which reads: "The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief."

The circumstances attending the adoption of this clause will be the best comment we can make upon it. Though published before, they are not sufficiently known to prevent the deception which is still constantly practised upon unsuspecting victims.

The first recommendation laid before the meeting by the Committee on Platform was differently worded, namely: "That religion be treated as a private matter—a question of individual conscience." At the reading of this Mr. Arthur M. Lewis, Socialist author and lecturer, immediately arose and moved its rejection. "If we must speak," he said, "I propose that we shall go before this country with the truth, and not with a lie." He acknowledged, however, that honesty might not be the best campaign policy, and therefore preferred that nothing be said upon the matter. This was, at least, a negative truthfulness, and would, as one of the speakers later on expressed it, "let sleeping dogs lie."

Mr. Morris Hillquit, one of the most noted of American Socialists, then took the floor and suavely suggested an amendment. It is the clause quoted by us in the first instance as the famous subterfuge of the Socialist agitators. That it was intended for this purpose Hillquit himself declared. Some answer, he argued, must be

made ready for the Socialist orators when set upon the soap-box to display their wares. If, then, they suddenly "are asked the question, 'Yes, but won't Socialism destroy religion?' they will answer, 'No, we don't agree on it.' I personally may not be religious, but Socialism has nothing to do with religion."

Ernest Untermann, Socialist translator and author, agreed with the speaker. He believed it was nonsensical to urge men to become atheists before they had become Socialists. His argument was that the former would readily enough follow from the latter. "We must first get these men convinced of the rationality of our economic and political program, and then, after we have made Socialists of them . . . we can talk to them inside of our ranks . . . of the logical consequences of our explanation of society and nature." These consequences, as intimated, are materialism and atheism.

The meaning and purpose of the amendment was becoming more and more clear. Robert Hunter, gentleman Socialist and writer, and Victor Berger likewise approved of it. The latter believed that the American people as a nation are essentially religious, and that Socialism can make little progress if confined to atheists alone. On every hand the Socialist party was being denounced as opposed to religion, and that, therefore, something must be done to show that it is an economic theory which has nothing to do with religion. What he meant is difficult to say, since his own practical idea of a Socialist campaign is to malign the Catholic Church and her representatives, showing thereby that there is one religion at least with which he believes that Socialism has a very great deal to do. That this was likewise the conviction of every single delegate in that assembly we have not the least reason for doubting.

Mr. Van der Porten, more bold and honest than others of the comrades, could not submit to the expressions of faint-heartedness and make-believe to which he had impatiently listened. "As long as we are too cowardly to express what we believe," he exclaimed, "we should be silent entirely." This had been the attitude of Lewis, who did not wish to go before the country with a lie. It may be noticed that these assertions are as strong as any which Catholic writers can possibly use in dealing with the delicate subject of Socialist veracity. Mr. Van der Porten then challenged the assembly: "Is there a man who will dare to say that religion is not a social question?" There was no one to take up the gauntlet. As a social question, moreover, they all knew that religion must be of interest in the most direct way to Socialism, as every Socialist author, wittingly or unwittingly demonstrates that it is. Legislation concerning the Church would be the first enactment of a triumphant Socialism, and Catholicism would be less respected in a Socialist commonwealth—if such a thing were possible—than it is to-day in Portugal.

"Let us say nothing," continued the delegate, "or say the truth. To spread forth to the world that religion is

the individual's affair and that religion has no part in the subjection of the human race, we lie when we say it." To show how much this sentiment was appreciated the report here inserts the parenthesis ("great applause").

Several other speakers were heard, and among them Mr. Strickland, a comrade from Indiana, whose argument was no less invincible: "If economic determinism be true, and if the moral and ethical principles of society be based ultimately upon the manner of economic production, how dare you then say that we have nothing to do with religion?" It would be denying even a modicum of intelligence to the delegates present there to intimate that the unquestionable truth of this argument was not perceived by them all; but the intention of a great number was not to pass sentence upon the truth or falsity of the amendment under consideration. They were satisfied to overlook these and restrict themselves to the advisability of inserting it for campaign and propaganda purposes. Yet even with this point alone kept in view by many of the delegates the resolution declaring that the Socialist party "is not concerned with matters of religious belief" was carried by a majority of only one out of a total of 157 votes that were cast.

In the account of the meeting printed by the *Chicago Daily Socialist* Mr. Hillquit was accredited with having said during the course of the debate that ninety-nine per cent. of the Socialists are atheists or agnostics. When this statement later brought him into straits he simply disavowed it and referred for the correct words to the official report. This reads: "The fact that Comrade Lewis has, in the domain of religion, come to the position of an agnostic and that ninety-nine per cent. of us have landed in the same spot does not make Socialism agnostic."

If out of a hundred Catholics who join the Socialist party ninety-nine finally become agnostics, or virtually so—a fact we are willing to concede to Hillquit and the comrades—there is certainly every reason for saying that Socialism is concerned with religion. It is not, however, as Socialist writers argue, because of any profound science or truth contained in their literature that this is brought about, since in both it is most lamentably deficient. Too often Socialist authors have acquired merely that smattering of learning which prevents them from seeing their own ignorance and gives them a self-assurance which Solomon himself might have envied. "A little learning is a dangerous thing." Unfortunately, it proves itself so both for themselves and for others. The truly great thinkers of the world have all been religious in their beliefs; but this fact Socialists attribute to defective economic conditions or to capitalistic prepossessions.

The true reason for the loss of faith on the part of Catholics who affiliate themselves with Socialism is the fact that they have in that very act disregarded the authority of Christ and the Church by associating them-

selves with an organization which is begotten and reared in materialism, and which has never cleansed itself of this original sin; an organization whose first principle would demand the injustice of annulling all private right to productive property, and whose entire method of warfare is essentially unchristian, promoting an universal discontent and the hatred of class against class over all the world. Nothing else is wanting now for the Catholics duped into accepting the party principle than the Socialistic explanation of "society and nature," as Untermann has well expressed it, to bring about in them the "logical consequences," agnosticism and atheism. Socialists will see that this explanation, duly seasoned with constant slander against the Church, is thrust at every opportunity upon their new converts.

JOSEPH HUSSLEIN, S.J.

With Workers For Boys in Their Teens

While there is excellent reason for believing that, as a rule, priests can gather boys without the burden of the club, or permanent amusement centre, nobody will deny the necessity of that institution for certain localities. These are districts so wanting in religious feeling as to give very feeble response to priestly endeavor put forth in the usual way. In such places it is clearly a blessing when young people are attracted by a pleasure rendezvous to breathe a wholesome moral atmosphere while receiving the priceless favor of instruction preparatory to the Sacraments.

However the club established, as is supposed, for the benefit of spiritually famished parts, does not seem to call for clerical superintendence; rather, the choice being possible, it might be placed under lay control. This opinion is presented on the ground that the management of the gathering place creates far less embarrassment for persons given to secular occupations than it does for men who are attached to the altar. At this point let us realize that the burden of the juvenile amusement centre is a heavy one. While the young men's club is generally a disappointment because the young men, led by other preferences, do not care for it, the boys' club—sure to be largely attended—becomes most trying by forcing a ceaseless struggle with the mischief, unruliness, and even the destructive spirit of the youthful element. Hence the person in charge, like the foreman of the workshop, must be constantly on the scene. But such presence is hardly to be hoped for in the American priest, busied, as he is, with ordinary parochial duties at all times, and especially during the very hours chiefly needed for the club. Here the layman is, as a rule, in advantage. He can spend certain evenings or, possibly every evening, with the boys.

It may be thought that the priest safely undertakes the management of affairs when he directs through lay assistants always on the spot, the priest himself appearing at his convenience and occasionally. This plan, however,

can hardly be trusted. As results will probably show, the man who, in the last resort, holds the power of life and death in the matter of membership is the only one that the boys will really fear and heed. Accordingly, the reverend head of the movement, despite the fact that he has provided lay assistants, is likely to find himself confined to the rooms as long, practically, as they are open.

The advantage of lay over clerical control is again seen if we consider that in the amusement centre boys will surely take to doings necessitating stricter disciplinary action than the spiritual father can prudently bring to bear on any of his flock. No matter how well the club may be conducted, some of the guests will have tired of it after a while and from then on, like children abusing over-familiar toys, will be far more pleased in upsetting and wrecking things than in putting things to their intended use. If such chaps would only declare their sentiments and quit, all would be well. But unfortunately mischief-making is to them a real delight; so they continue presenting themselves until visited with suspension. Now the enforcement, by the priest, of this necessary penalty, can have the sad effect of alienating not only the offending boys but even their parents. This is a very important matter. That uncontrollable youngsters come to be at odds with a lay manager, has comparatively slight bearing on their spiritual welfare; but that spiritually neglected youngsters should close their club experience with a feeling of animosity towards one of God's ministers is quite another affair.

Foregoing considerations, then, seem to justify the view that the boys' gathering place wherever it may claim a true field at all should be, not a theocracy, but an institution governed by intelligent, warm-hearted, sympathetic persons from the ordinary walks of life. Meanwhile the writer is far from thinking that Catholic beginners in life can ever be brought together under lay auspices without forming a most tempting field for any priest who may be in position to act.

Indeed the ideal club, while governed by laymen, is, seemingly, one in which the juvenile members meet a congenial friend from the sanctuary, whose presence has for sole purpose the direction of all that concerns the good of their souls.

It is cheering to note, in connection with the present subject, the laudable endeavor through the agency of boys' clubs that is being displayed in New York City and elsewhere by the Ozanam Association, the sons of St. Vincent de Paul and other non-clerical workers. May undertakings under such auspices increase and multiply! And still it must be doubted whether efforts of the kind will be permanently crowned with complete success unless given generous financial support. To be sure utterly unpretentious accommodations prove wholly acceptable to lads of the class considered. And yet the plainest of city quarters, if suitably spacious, involve considerable cost.

Furthermore there will always be need of a fund

wherewith to provide a salaried superintendent as well as his one or more paid assistants likely to be in demand. Volunteers usually on hand—but occasionally absent—can be most helpful as companions, advisors and especially as congenial catechists for the boys, but it is next to impossible that volunteers will find leisure for the unbroken personal attention that the club needs as a condition of thriving existence. Accordingly the juvenile appeal heard from quarters in which the recreation centre would exercise saving influence is directed primarily and with special earnestness to charitably disposed persons of means.

GEORGE E. QUIN, S.J.

Turkey's Domestic Dangers

There were two sets of men who started to reform Turkey: the idealists who professed to reconcile all creeds and races, and the patriots who hoped to restore the pristine greatness of the fatherland. As in other lands, the conflict between the home reformers and the advocates of empire led to periodical deadlocks, and to disagreement between the Ministries of Army and Finance. Shevket Pasha insisted on the augmentation of the ranks by forty-three new regiments and proposed the addition of fourteen more within a brief delay. He founded military schools, increased the officers' salaries, purchased 250 guns and 20,000 horses. The War Budget was, however, only increased by 1,700 Turkish pounds, a totally inadequate sum that was nevertheless grudged by the distressed taxpayers. All Shevket's plans for defence and pacification were resisted by the weak Minister of Finance and the vacillating Vizir Hakki Pasha.

For several months the Turkish Government was aware of the danger menacing Tripoli from Italian ambition; but, owing to lack of proper means of transport it abandoned the idea of reinforcing the local forces, and confined itself to the despatch of emissaries charged with the difficult mission of training and concentrating the Arab hordes. It would be a mistake to consider these absolutely devoted to the Sultan. The Young Turks' attempt to make Tripoli a Panislamite centre failed through the obstinate independence of the Senussi sect, which does not identify the cause of the Prophet with that of the Turkish Empire. These fanatical followers of the Mahdi control the caravan traffic in the hinterland of Tripoli and, from economical as well as religious grounds, are opposed to any intrusion on the part of "infidels" or foreign Mahomedans alike. The Government at Constantinople has not succeeded in creating the strong wave of religious solidarity that would unite the African tribes to its own progressive schemes. The Senussists recognize a certain spiritual supremacy of the Sultan, but do not acknowledge his temporal sovereignty except when it suits them.

The Young Turk Press has misled the world on this

as on many other points. Berber patriotism is of too local a character to sacrifice much to the ambitious projects of the "Reformers." Not one of the indigenous forces in Africa has properly rallied to the deponents of the late Sultan, under whom the feeble tie that binds Moslems on both sides of the Mediterranean was already strained to breaking point. All the conciliatory methods of the present Vali, a notable Young Turk, do not obliterate the fact that the Senussists have been made to recede from Tunis at the demand of France, and again from several districts of Tripoli at the demand of Italy. It is not easy to explain to the Moslems of Africa that the Young Turk army is too busy quelling unrest in Europe to enforce their rights against the inpouring Giaours. Whatever the result of Italian aggression, and the efforts of the Senussists to cope with it, there will be hardly a recrudescence of loyalty from the Mahomedans in Africa towards the Sultan at Constantinople.

Henry Charles Woods, the best military authority on facts and figures in the Balkans, gives 300,000 men as the nominal peace strength of the Turkish army. Since this estimate was given, however, the troops have been decimated by cholera. They are, moreover, poorly clad and imperfectly trained. Of 1,500 soldiers returned from the pacification of Albania, 850 died of cholera at Therapai. Of 40 officers, only 16 survived the hardships of the campaign. This, in itself, throws a sombre light on the condition of Turkey's land forces, apart from the fact that the Turkish soldier is admittedly a fine and resolute combatant. Courage alone does not suffice in modern warfare.

An idea of Turkey's power on sea may be gathered from the result of a recent trial. The forts on the Bosphorus were unable to alter or impede the course of a steamer representing the Russian fleet, although sixty projectiles were fired. The laying down of two Dreadnoughts and several cruisers by Russia in the Black Sea inspired Turkey with a wish to emulate her. Thirty-five ships of different sizes were her program for the next three years. Naval officers have been sent to various countries to study, and the corps was reduced to 5,000 in order to secure greater efficiency. The Ministry of Marine, under the direction of the able Muktar Pasha, was reorganized and divided into eight departments. But all Turkey's straining could not enable her to meet the danger with which she was suddenly confronted. Her double task of armament and consolidation was impossible of realization. One by one the high-flown projects of social reform were abandoned. The difficulties of parliamentarism in Turkey gave rise to subterfuge, by which government was carried on with as little appeal to the people as in the days of Abdul-Hamid. The Christian races were incensed by drastic measures, formed to make them "live in peace and love" with their persecutors. The most glaring abuses remain untouched. In spite of a pretended reform of the currency the *medidjiya* is still reckoned according to locality at eighteen, nine-

teen or twenty *groshes*. The movement for a partial emancipation of women has fallen flat.

Absolutism alone had never ruined Turkey as did the mixture of cruelty and semi-civilization actuating the Young Turks. Instead of a regenerated triumphant Turkey, we have a discredited, humiliated State. There is no deliverance from European tutelage, and Turkey's dearest interests will continue to be regulated by Cabinets far distant from Constantinople. Much sympathy went out to the Young Turks from all would-be social reformers who think they can reach human needs through human agencies alone. But there is a fundamental defect in Islamism which unfits a state built on its precepts from participation in a world that practises imperfectly—nay,—cravenly and hypocritically as it often does—the sublime principles of Christianity.

BEN HURST.

CORRESPONDENCE

War and Cholera

ROME, October 15, 1911.

War with a little "w" and cholera with a big "C": for the former is across the Mediterranean, shut within a ring-fence, and about snuffed out; while cholera is next door to us and looms large. The Powers have practically circumscribed the land limits of the war to the territory of Tripoli. Italy is mistress of the sea, with a strong part of her navy before the port of Tripoli, of which she has taken possession, closing off all its connections with Constantinople. There are not more than a couple of thousand Turkish soldiers in Tripoli, and Turkey, while prevented by the menace of Italy's navy from attempting to transport troops by sea, is forbidden the passage of Suez by the Canal Administration, an approach through Egypt by England, and on the Tunis side by France. So there seems little chance of a real land engagement. On the other hand, Turkey is heavily mobilizing her troops, and expelling Italian citizens and commerce from all her territory, with a view, perhaps, to have something in hand to yield in the inevitable hour of compromise.

The Socialists throughout Italy persist officially in opposing both the war and the principle of expansion. The Freemasons likewise; and it has leaked over from Paris that the French Freemasons are against their government's aggressive position in Morocco. A part of the press, not merely the clerical part, argue a Masonic sympathy with the Mussulman, and particularly with the Young Turks. Perhaps a Continental Mason does prefer a Mussulman to a Catholic; yet judging by Masonic treatment of Catholics in Italy, France and Portugal, it should be the other way about, and the Catholic prefer to fall into the hands of the Turk than to be at the mercy of the Freemason. All the newspapers (always excepting the *Avanti*) call attention to the studious absence of Mayor Ernesto Nathan (himself an ex-Grand Master of the Masons) from all the patriotic demonstrations in favor of the war; one of the scribes, ironically stating that at every public meeting this year, were it only a Congress of Midwives, the Mayor insisted on delivering a speech, while on the occasion of all Rome rising to cheer the army in the public squares, and gathering with all its notables at the

railroad station to bid the soldiers God-speed, Nathan has been not only dumb, but missing. On the other hand, they remark the action of Prince Colonna, a predecessor of Nathan as Mayor of Rome, who has enlisted for the war, and been commissioned as a major in the cavalry.

In the general outburst of popular enthusiasm the Catholics have not been lacking in prominence. First we had the action of the Catholic Labor Organization frustrating the general strike, a fact repeatedly bemoaned and berated by the Labor Socialists. Then the Catholic Social Conference, closing its week at Assisi, at a reference in one of the papers to the war with Tripoli rose as one man and cheered and cheered for Italy and the war. At Lecca the Young Men's Catholic Association (Circolo Giovanile Cattolico) issued a ringing proclamation to all the Catholics of the municipality to rally to the support of their country. At Brindisi the corresponding association has sent forth a similar manifesto. At Casale the bishop has published a letter to his clergy and people full of the warmest patriotism, calling for the prayers of all for victory for the arms of Italy, and ordering the reading in the Mass of the collect "*pro tempore belli*" till the close of the war. At Cremona Bishop Bonomelli, a man prominent with voice and pen in every local movement towards social and civic betterment, has sent out a like letter to his diocese, in which he justifies at length the ground and purpose of the war, and calls upon all Catholics for loyal support of their country's flag and cause.

At Salerno a special service was held for the soldiers in the cathedral, where the vicar-general delivered an eloquent sermon on faith and patriotism, and the venerable Archbishop Lastro blessed the arms and the cause of Italy. At Naples, on the first Sunday of October, the Feast of the Holy Rosary, and the annual commemoration of the victory of Lepanto, a representative of Cardinal Prisco, the Archbishop went forth, followed by many thousands of citizens, and of soldiers and sailors gathered for the expedition, to bless the sea in memory of that ancient triumph. On the same day the Catholic Union of Rome passed a resolution inviting all Catholics to join in prayer on the coming anniversary of this famous victory over the Turks for a repetition of the success of the Christian arms of Italy.

At Cagliari, in Sardinia, on the 7th, the anniversary itself, the archbishop went aboard the transport to bless the soldiers departing thence for their rendezvous at Palermo, and in the course of a fervent appeal to them for patriotic bravery pointed to the ancient standard of the Sardinians raised by them at Lepanto in the victorious battle of Don John of Austria, three hundred and forty years ago that day. The standard is in the care of the Archconfraternity of the Rosary, and has been jealously guarded by the people of Cagliari all these years as a sacred treasure. The troops saluted the venerable banner with a frenzy of enthusiasm. From all sides have come to the government offers of chaplain service, even the proscribed Jesuits tendering a quota.

The government after accepting some few Capuchins and Salesians, has now confined the work to the Franciscan Minorites, a large number of whom have been commissioned into the service. These good *Frati* have a monastery and church at Tripoli, where, when every other Italian had withdrawn, they remained under the Prefect Apostolic, Father Rossetti, who refused to leave, press announcements to the contrary notwithstanding.

The Church in Tripoli, flourishing in the first cen-

turies of the Christian era, was obscured after the devastation of the territory by the Persians and Saracens until after the establishment of the French African Protectorate, when in 1630 Propaganda sent two Franciscans Missionaries thither from Venice to found a mission. In 1643 the mission was made an Apostolic Prefecture, but it was not until towards the end of the seventeenth century that the first church was opened for the mission in Tripoli, the present church of St. Mary of the Angels. To-day there are some 4,400 Catholic residents under a Prefect Apostolic, who resides with twenty-eight of his brother Franciscans in the monastery attached to the church. In addition the Marist Brothers have there a flourishing college for boys, and the Sisters of St. Joseph of Cluny a convent school with some 350 pupils.

During all the present excitement the Vatican, as is to be expected, is silently attending to its own affairs. Early in the week Cardinal Merry del Val despatched a message of encouragement and blessing from the Holy Father to the Catholic Social Conference at Assisi. In this connection it is worthy of note that the Conference in its educational session made a vigorous protest for freedom of education in Italy. At the same time the Catholic Italian Electoral Union of Rome sent out a circular note to all the other similar unions in the country urging on them the necessity of bringing out a full Catholic vote for the provincial counsellors of education, with whom will lie the battle for religious protection of the Catholic children in the public schools and of the rights of the Catholic private schools.

The Cardinal Secretary of State has also sent to all the bishops of Italy a long letter of instruction about the care of departing emigrants. In substance it urges the appointment of diocesan committees on emigration, who will act as intermediaries between the official centres of emigration information and the parish priests. The latter will ascertain who of their parishioners are about to emigrate, and will furnish them with all possible information for their protection, both of soul and body, such information to be supplied by the committees. The parish priest will likewise endeavor to provide for his people, as far as possible, against all probable danger, spiritual and temporal; will have Mass and Holy Communion for them before their departure; will, through the medium of some more intelligent member of the party, keep in touch by correspondence with his absent children, and endeavor by his counsels to continue their protection. In case of return he is to see to remedying whatever spiritual harm may have befallen them in their absence.

During these days also there has been held here at Rome a council of the bishops of Armenia, under the presidency of the Patriarch, Mgr. Tursian. Among its transactions we may note the determination to establish a Seminary at Constantinople, for the training of priests of the Armenian rite; a plan for the foundation throughout Armenia of much-needed Catholic schools; and the launching of a Catholic newspaper in the East for the spread of Catholic principles and information among the Armenians. For the present there will be issued at once a weekly bulletin, printed at Rome, to be circulated from Constantinople, entitled *The Catholic Echo*.

On Tuesday the International Congress of Architects opened its sessions. The delegates from the United States are G. O. Totten, Irving K. Pond, Frank C. Baldwin and Richard Phillips. As the associated press has from time to time informed your readers, one after

another of a long list of international congresses summoned to meet at Rome on the occasion of the Exposition, have been called off because of the cholera.

And the cholera? The press has been positively inhibited by the government from saying a word more about it for the present; so your correspondent would know little or nothing of it, had it not broken out early last week in the same block in which he dwells. In the course of the week it appeared in a half dozen distinct houses within the circuit of the block, in spite of the immediate removal to the lazaretto of the whole family on the discovery of each case. The sanitary commission has whitewashed much of the neighborhood walls, to a height of six or seven feet, with chloride of lime, and the air, constantly acrid with the odor of the same qualified with a scent of formaldehyde, keeps us ail aware that there is such a thing in town as cholera. The only specific for personal prevention that I have heard recommended is mint-julep. But mint-julep, if steadily persisted in as an article of diet, has a treacherous trick of its own for the uninitiate. Furthermore, as they premise in Tarascon, you cannot get mint-julep here—in bulk. So after all we shall have to take our chances with the cholera. It is admitted to have reached Tripoli; the foreign press report a hundred deaths a day from it in Tunis, and Naples' most comforting word is the ambiguous statement that the mortality from cholera in Naples is less than from typhoid fever. As Naples is the chief port from which the expedition for Tripoli is to embark, the patriotism of the Italian soldier is greater than it looks on the surface.

The returns from the census taken in the course of the year give 513,236 inhabitants to Rome, an increase of 73,332 in ten years. C. M.

Lourdes and Its Spiritual Influences

LONDON, Oct. 19, 1911.

For many years French national and diocesan pilgrimages to Lourdes have taken with them gratuitously a number of invalids, who go in the hope of obtaining a cure. This year the English pilgrimage adopted the practice, and it is remarkable that—perhaps in reward for this corporate act of charity—there have been some really wonderful cures. I do not say miracles, for it is the wise tradition of Lourdes not to speak of a cure as a miracle till it has been thoroughly investigated, and till the lapse of some months, or even of a whole year, has shown that it is lasting, and is no passing amelioration.

Non-Catholics imagine that at Lourdes everyone is ready to hail as a miracle anything that looks like a cure, and one hears self-satisfied critics declaring that, after allowing for the effects of suggestion and imagination and for other purely natural causes, and after taking account of the readiness of people to delude themselves and accept insufficient evidence for what they are inclined to believe, one need not attach any real importance to the "alleged miracles" of Lourdes. People who talk in this way have not the remotest idea of the rigid methods of investigation used by the medical experts of the "Bureau des Constatations" at Lourdes, and of the thoroughly scientific and judicial spirit in which their examination of every cure is conducted. One may even say that few Catholics, unless they have seen for themselves the doctors of the Bureau at work, have any real idea of the weight of evidence they require before any case is placed on the register of miraculous cures.

The English pilgrimage affords some striking ex-

amples of this almost exaggerated caution. There were cures that any ordinary witness of them would at once accept as miraculous. But in the records of the Bureau they will stand for months on the list of cases "under investigation and observation."

The pilgrimage was the most numerous that has yet left England for Lourdes. There were more than 300 pilgrims, under the leadership of the Bishop of Southwark. Among them was a large number of invalids, including five men and five women taken at the cost of others. A London doctor volunteered to serve the sick on the journey, and he was assisted by two nuns and a number of lay nurses.

Among the pilgrims was Miss Maria Margiotta, of Fulham, the daughter of an Italian father and an Irish mother. She traveled to Lourdes on a bed placed on a stretcher, by means of which she was carried to the train, from the train to the boat and from the boat to the train at Boulogne. For a year and seven months she had been unable to stand or walk. For twelve years she had been an invalid. She had undergone eleven operations for the removal of tuberculous glands and other tissues similarly affected. One lung was seriously diseased, the other affected. The heart was weak, and she had been finally prostrated by spinal meningitis.

Humanly speaking it was an utterly hopeless case. During the journey between Boulogne and Paris she was frequently unconscious. Just after the train passed through Amiens the doctor declared that she might die at any moment, and the bishop administered the Sacrament of Extreme Unction. She rallied, however, but no one would have been surprised if she had died at Lourdes.

The pilgrims arrived at Lourdes on the afternoon of the first Wednesday in October. Miss Margiotta, though apparently at death's door, declared her absolute confidence that she should be cured. She had brought with her a white dress with a blue sash, the colors of Notre Dame de Lourdes, to wear as soon as she could rise from her bed. She was lodged at the hospice near the Basilica and the Grotto.

On the Thursday evening when the time came for the invalids to be put to bed for the night, she refused to be taken from her stretcher, and asked to be carried again to the Grotto. This is against all custom; but she pleaded so earnestly that at last her wish was granted, and accompanied by one of the nuns and some of the pilgrims, she was carried out shortly after 11 p. m. and laid on the ground at some distance in front of the rail of the altar that stands below the opening of the grotto. There she lay for a full hour, while prayers were said for her recovery. Shortly after midnight those who were present were startled at seeing her rise suddenly from the bed and walk towards the rail with her arms extended. As she reached it she fell flat on the ground. At first it was thought she was dead. Soon she came to and, rising up, declared she was cured.

Next day at the "Bureau des Constatations" there was a long examination by the doctors. Their report has not yet been published. One cannot, therefore, give the precise details of the cure. I believe there is still some trouble with the heart. But there is this broad and certain fact—this woman, ill for twelve years, a helpless, bedridden invalid for nineteen months, unable to stir from her bed or stand on her feet, and so lately at the point of death, was able to walk about at Lourdes, to go from train to boat and from boat to train with the other pilgrims on the return journey, and after the pil-

grim train had reached London, was walking up and down the platform wearing her white and blue dress and receiving the congratulations of the friends who had come to meet her. There was another cure—equally wonderful—of a crippled young man, but this too is on the observation list.

As remarkable from another point of view are some of the cases of those who are not cured. At Lourdes the grace of serene, and even joyful, submission to God's will seems to be very freely given. Among the sick who went with the English pilgrimage was a man, who, like Miss Margiotta, had long been bedridden. He had paid the expenses of three other pilgrims as an act of charity, and was in great hopes of a cure. But he came back on his stretcher without the least improvement. "It is evident," he said, "that I have not yet suffered enough. God's will be done."

To those who have not visited Lourdes it may seem—as it seemed to me before I first went there—that it is mainly a place where people go in the hope of cures for bodily ills. But the invalids make only a small part of the crowds of pilgrims that are coming and going all the year round, and the spiritual work done at Lourdes is as wonderful as its record of continually occurring miracles. One may say, indeed, that the stream which sprang from the rocks of Massabielle one day in 1858, is not merely a fount of heaven-sent healing for bodily ills, but is also a fountain of spiritual life for the Church. We read of the miracles worked by saints, by great preachers and missionaries like St. Antony of Padua and St. Francis Xavier, but we do not always realize that these miracles were secondary events in their life work. By these they attested their mission and drew men to hear their preaching, and to accept from their ministry the Sacraments of the Church. Their spiritual work was what really counted.

One may say that in the same way the fame of the miraculous cures granted at the Shrine of Our Lady of Lourdes has made the place the centre of a perpetual mission, drawing hundreds of thousands from all parts of the world to renew their spiritual life, to receive the Sacraments in an atmosphere of the supernatural, and to realize, as they meet there thousands of fellow-pilgrims of many nations, the meaning of the world-wide brotherhood of the Catholic Church. They carry back a new influence to their homes. I have no doubt that much of the vigor of Catholic life in Belgium, (the one European country that has had a Catholic government for more than a quarter of a century) is due to the fact that there is hardly a Belgian Catholic that has not visited Lourdes once or oftener.

Lourdes is a centre of spiritual life because here, as elsewhere, the Mother leads men to the Son. The focus of its energy for good is not so much the miraculous grotto as the tabernacle of its basilica. The most marvellous sight of Lourdes is that of the thousands crowding hour after hour to the communion rails, while Masses are being said in unbroken succession at a hundred altars. The great event of the day is the afternoon procession of the Blessed Sacrament, when the sick are laid in long rows on the great paved space before the Church of the Holy Rosary, and each is blessed individually with the Monstrance, while the people pray aloud for their cure. During recent years an ever increasing proportion of the cures takes place during this solemn rite. "Jesus of Nazareth passes by," and, as in the days of His earthly life, the sick are healed. Lourdes is a great sanctuary of the Mother of God, and also of the Blessed Sacrament.

A. H. A.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 4, 1911.

Entered as second-class matter, April 15th, 1900, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The "Encyclopædia" and "The Tablet"

Why the London *Tablet*, which is a Catholic paper, and as such presumably interested in safeguarding the faith of its readers, should maintain an active crusade in favor and almost in approval of the recent edition of the "Encyclopædia Britannica" is difficult for Catholics on this side of the Atlantic to understand.

No doubt the multiplied misstatements of Catholic doctrine which are found throughout that production will do no harm to theologians and scholars, but in the latest of the many circulars issued by the publishers they urge that "the book would be an admirable Christmas gift and would appeal as a permanent possession to every kind of reader, to young people and children no less than to men and women."

In view of this avowed purpose of the "Encyclopædia" to reach all classes of readers, it is in order to ask if Catholic fathers or mothers would like to see this book, which is so unrelenting in its contempt for the most sacred Catholic doctrines and practices, put in the hands of their children for perusal? Or would any one whose opinion is worth considering dare to commend it to half-educated young men and women, packed as it is with falsehoods about the Faith and backed as it is by the authority of writers who are not only loudly proclaimed to be the last authorities on such matters, but who are, furthermore, patronized, if not approved, by a Catholic paper?

One might well imagine the consternation of such readers when they would be told, for instance, that "Pius X encouraged the faithful to drown all tendency of thought in an ever-increasing flood of sensual emotionalism;" that "on any conceivable question the Pope was fifty times more likely to be right than any one else;" that the words of absolution are "magical"; that "for most penitents all they cared for was to scrape through by the skin of their teeth;" that under Leo XIII there

was in the Church "an ever-increasing displacement of all refined, educated and nobler elements of society by such as are rude and uncultured;" that "the worship of Mary, largely developed during the reign of Pius IX, received a further stimulus from Leo XIII; nor did he do anything during his pontificate to correct the superstitions connected with popular beliefs concerning relics and indulgences;" that Mary is not the Mother of God; that she was not a Virgin, and that she had other children besides Christ; that reverence for her is a relic of paganism and due to "the untrammelled exercise of a devout imagination;" that the water of baptism is "cathartic in its character and must be running to carry off the miasma or the unseen demon of disease and its virtue is enhanced by the introduction of suitable prayers and incantations of a divine or magical power."

We have mentioned only a few of the virulent anti-Catholic and anti-Christian sentiments set forth in this delectable Christmas book now offered to children, but they are surely more than sufficient to make people ask in amazement, what does the London *Tablet* mean by its apologies for it?

It is very unpleasant for us to refer to this matter at all, and we would have kept silence had not one of the contributing editors of the *Tablet*, the Rev. W. N. Kent, O.S.C., compelled us to break our resolution by attributing to us the authorship of the pamphlet entitled "Poisoning of the Wells," or "Poisoning of the Water," as he once calls it. "An American friend," he says, "points out that the pamphlet has the paper and print of AMERICA, the organ of the Jesuits in the United States." He twice gives utterance to this opinion or suspicion.

We have only to say that the "American friend" is a trifle too clever. He is evidently not a newspaper man. AMERICA is printed on calendered paper. The "Poisoning of the Wells" is not. With the authorship, printing or publication of that pamphlet which so worries the Rev. Mr. Kent neither the editor, nor any of the staff, nor any of the contributors has had anything whatever to do. The writer of it is fully competent to take care of himself. On the other hand, AMERICA's opinion of the "Encyclopædia" is perfectly well known even in England, and possibly to the Rev. Mr. Kent. We began to discuss it some months ago over the editor's signature; nor have we found any reason since then to retract or modify our judgment of that most objectionable work in any particular. We here reiterate all that we have hitherto said, while regretting that we have not been more severe in our strictures, and we add that we are heartily ashamed to see the "Encyclopædia Britannica" so persistently excused, and even defended, by the once respected London *Tablet*.

The Cruel Sex

Observers of feminine human nature inform us, with how much reason we do not venture to say, that one

never knows what a woman is going to do next, and that very often she herself does not know, nor can she tell why she so acted. Possibly it was that curious uncertainty of purpose that prompted the *Ladies' Home Journal* for November to give a full page to an alleged poem by Rudyard Kipling, entitled "The Female of the Species." Four or five of the stanzas end with the refrain, "She is more deadly than the male." In proof of his discovery, this cruel artist of the lyre alleges the fury of the she-bear and the malignity of the female cobra. He also invokes the aid of the clergy to bolster up his pretensions, and assures us that:

"When the early Jesuit fathers preached to Hurons and Choctaws,
They prayed to be delivered from the vengeance of the squaws;
'Twas the women, not the warriors, turned those stark enthusiasts
pale,

For the female of the species is more deadly than the male."

This is poor stuff, but it shows that Kipling has as little knowledge of the squaws as he has of pronunciation and fact. There were no "early Jesuits" among the Choctaws or Chachtas or Cha'htas or Chactas or Chassés, and when they did arrive they were treated with tolerable decency. Indeed, the tribe showed its affection for them on one occasion by lifting the scalps of eighteen Yazoos who had murdered a missionary; and perhaps it is worth recording that the corpse which was horribly mangled by the cruel males was given an honorable burial because of the entreaties of a captive squaw—white, it is true, but the red ones would have done the same. Nor were the Huron women notorious for their barbarity to "the stark enthusiasts." Could Kipling call up the spirit of de Brébeuf or of Chaumonot from the vasty deep he would hear how a heroic squaw had defended them for weeks in her cabin at the risk of her own life from a bloodthirsty mob of the other sex that was raging outside. Jogues also, who was slain by the cousins of the Hurons, would have told with gratitude how, again and again, the squaws wept over his bleeding wounds and tried in their helpless way to give him relief. They warned him of danger which beset him on all sides, and at the end of his terrible trial, before the hatchet descended on his head, one dear old squaw pleaded for his life with tears in her eyes, and offered to die in his stead. Indeed, there are many other examples in those savage days which show, if it were necessary to do so, how very much superior woman is, whether red or white, or black or yellow, over her male companion in those qualities which are inherently hers, of gentleness, tenderness, mercy and compassion. Of course, there were fiendish hags among those old copper-colored females, but as the noble Indian taught his children to be as fierce and cruel as wild beasts, to make them successful in life, he probably did the same for the unfortunate squaw, whom he commonly treated with the most atrocious inhumanity.

But Kipling's attitude of mind in this matter, whether real or assumed, is of little consequence. What surprises

us is that the editors of the *Ladies' Home Journal* should not only admit to their pages this brutal attack on their sex, but should give us a full-length portrait of their cigar-smoking and rather worried-looking and badly dressed executioner. Perhaps it was an act of vengeance on their part.

Do "The Nicest Women" Go?

"Who see the questionable plays?" asks a writer in one of the November magazines. "Women, chiefly," answer the managers. Experience in twenty-six thickly populated states brought the inquirer to the conviction that the women who form two-thirds of every theatre's audience actually prefer salacious to harmless plays. If this is true, it is a serious indictment of American womanhood. For the effect of attending repeatedly such productions must be to blunt irremediably a woman's delicate moral perceptions, to make her conclude that everybody is more or less bad, that most people are hypocrites, and that it is downright folly to be virtuous. But if playgoing produces cynicism like this, what is to become of the American home?

Moreover, it is the "nicest women in the town," avers this writer, who frequent dangerous theatres. But such cannot, strictly speaking, be called "nice." For "nice," according to the Standard Dictionary, means, first of all, "characterized by discrimination and judgment; acute; refined and scrupulous in tastes or habits; fastidious." So from this definition a "nice" woman seems to be a lady. But ladies do not go to questionable plays. So it cannot really be the "nicest women in the town" who make up that deplorable "two-thirds." Catholic women, it is to be hoped, are among the true ladies who remain away. For Catholic women are Our Lady's children, and Our Lady's children, some one has said, should be ladylike.

Careless Editing

Our recent strictures on a Catholic journal which permitted, doubtless through lack of supervision, the advertisement of an immoral play to appear on its pages, have, we greatly regret, to be repeated. Several Catholic weeklies published box-office eulogies of the "Irish Players' productions, through want of acquaintance, we presume, with their contents and tendency; and a Boston organ continues a mild defence, we trust for the same reason. There are at least five of these plays: "The Tinkers' Wedding," "The Well of the Saint," "The Play-boy," "In the Shadow of the Glen" and "Where There Is Nothing," which are more dangerous than plays openly immoral, inasmuch as, besides being immorally suggestive, they tend directly and indirectly to destroy all respect for Religion, Church, priesthood and sacraments, the foundations and safeguards of morality.

We can understand how a clever press agent could

slip in eulogies of such productions, and even how editors could accept much belauded exploiters on face value; but we cannot understand how a Catholic editor (of syndicate newspapers) could present as convincing the testimony of "George Moore, the famous Irish Novelist." Moore is notorious as a renegade Catholic, the writer of English novels which outrival the pornographic output of Paris, where he resides; who recently traduced his Catholic father and grandfather, and who has just made a new bid for notoriety by a blasphemous dramatic parody of the Gospel. It is fitting that such a man should trumpet the Yeats and Synge monstrosities, but it is more than scandalous that a Catholic journal should trumpet him.

A Converted Critic

It is a trite saying that "the whirligig of time brings its revenges," but one does not expect, however vengeful, that it will swing them round to his door in the circle of a single year. Just one year ago we had occasion to reprove the New York *Independent* for looking askance at Columbus Day and endeavoring to confine its observance to Catholics only. Holding itself loftily aloof, it declared, commenting on last year's celebration: "Columbus Day was created for Catholics, chiefly immigrant Catholics and their children, the principal Catholic holiday of the year." Pointing out the unpatriotic narrowness of an American who would restrain any of our citizens from joining in national tribute to America's discoverer, we insisted that he merited equal honor from all Americans. "To deny him that honor," we argued, "because he was a Catholic would be on a par with refusing to honor Washington because he was not." Deeming it the plain duty of all who sulked outside in the shadow of unpatriotic bigotry to come right into the sunlight of patriotism, we even hazarded the prediction: "We may yet behold the *Independent* following Catholic leadership in the growth of a national spirit."

We confess we spoke lightly, rather than hopefully. What, then, the delicious luxury of our surprise, to find our forecast already realized. "Columbus Day," said the *Independent* of October 12th, "might be, and should be, a day for all of us to honor the discoverer of America"—almost our very words. "But"—there is a small, querulous "but"—"it is being perverted to a specially Catholic holiday, a day to magnify the glory of the Catholic Church," precisely what it told us last year the day is and ought to be. It were ungracious to take umbrage at the slight misunderstandings incidental to such rapid conversion; suffice it to recall our statement of last year:

"Catholics honor Columbus primarily because they are loyal citizens of the Republic which his achievement made possible, and, secondly, because his character as a Catholic and a man was such that all good citizens should delight to do him honor. If Catholics have been the pioneers in such a worthy enterprise, it is not the first time they have taken the lead in national movements

which finally swept over or brushed aside unpatriotic bigotry."

Whether or not the Catholic predominance which our critic noted in New York and Boston shall become universal, thus realizing the ambition of Columbus to spread the Faith throughout this continent, those who share in his religious ideals will always have an intenser interest in the celebration of his day than those who do not. But there is interest enough for all the beneficiaries of his discovery; and we are pleased to see that sectarian jealousies are ceasing to obscure the perception of it. We may now predict with confidence that on next Columbus Day the *Independent* will be an enthusiastic participant.

Spain in Morocco

The district of Ifni, on the western coast of Morocco and looking out upon the Canary Islands and the Atlantic, is about to be definitively occupied by Spain. By Art. 8 of the treaty of Wad-Ras in 1860, the Sultan of Morocco bound himself to grant to Spain sufficient land on the Atlantic at the place called Santa Cruz de la Mar Pequeña to establish a fishing station, such as Spain had formerly had there. The act of Algeciras having declared that all existing treaties with the Sultan were effective, thereby recognized Spain's right to occupy the land specified in the treaty of 1860.

During the past fifty years Spain and Morocco have been discussing the site of Santa Cruz de la Mar Pequeña, which was the name of a fortress constructed by the Spaniard Don Diego de Herrera, away back in the fifteenth century. It is generally believed that the place in question is that now occupied by Germany and known as Agadir; but the commission appointed by the Spanish and Moroccan governments have passed it by and decided that Ifni is the site of the ancient Spanish fortress.

Ifni is really valuable, both industrially and strategically, for it is the gate to the rich and fertile districts of Sus and Nien. It has an area of seventy square kilometers, and has six thousand Moorish inhabitants.

The districts of Sus and Nien did not recognize the sovereignty of the Sultan, as he himself declared to King Carlos III of Spain in 1767; and as far back as 1499 the inhabitants of those districts, then known as the kingdom of Bu-Tata, had declared themselves vassals of Spain. In 1867 they solicited the opening of Spanish commercial enterprises in their country; and in 1872, Sidi-Hussein, Governor of Sus, was moved by his friendliness for Spain to wish to have his sons educated in that country.

Such is the title that Spaniards can show for occupying a part of Africa, a title that has remained in abeyance during the past fifty years. It is at this stage of the proceedings that France is trying to obstruct by means of insults and threats in the French press and by means of difficulties and complications created in Spain and beyond its confines.

Protestant Dormitories for Catholic Filipinos

It may appear more than a coincidence that so shortly after the appointment of the rector of Bishop Brent's cathedral as President of the government university of the Philippines the Bishop should announce the erection of a \$25,000 dormitory for the accommodation of the students. Of course, the dormitory will be under the control of the Protestant Episcopal Church: if carried on after the fashion of the other Protestant dormitories in Manila, it should prove an excellent proselyting institution. The Methodists, who at present rent a house there as a dormitory for government students, are now erecting a substantial building of concrete for this purpose. The Presbyterians have two dormitories in Manila, and the Y. M. C. A. have their plans ready for an immense dormitory to cost about \$150,000. The young men living in the established Presbyterian and Methodist dormitories are compelled to assist at Protestant services every day. A large proportion of these young men attend Mass regularly on Sundays, finding themselves compelled to live in Protestant houses for lack of other accommodations. The Protestant dormitories have all been erected by donations from the United States. Catholics are, thus far, unable to provide a suitable house for their students. Among more than two thousand who are following the higher courses of studies in the government schools in Manila there is one American Jesuit priest laboring. He now conducts three services every Sunday morning in three distinct churches for these young men and women. More than three hundred are in attendance—a goodly number, considering that the students have no chapel of their own where they may listen to a sermon preached in English. He also looks after seven catechism classes each week for the students of the higher government schools.

Purveyors of Historical Scandals

There is a kind of literature that is now being advertised by publishers and puffed by reviewers which is little better than the erotic novels of the day. Certain writers search the dustbins of past centuries till they find in some royal rake or high-born courtesan what is considered a fit subject for a "historical study" or a "full-length biography." The reign of Charles II, of Louis XV, and of Napoleon, or the period of the Renaissance, of the great religious Revolt, and of the French Revolution furnish these artists, of course, with choice subjects for their historical portrait gallery. Diaries, correspondence and court chronicles are then carefully searched for anecdotes and intrigues that will give a vivid picture of the corruption of the age. These are woven together by the "sympathetic" author, the printer and binder do their part to make the book attractive, then the publishers announce "a work that no student of the Restoration," for example, "can afford to

leave unread"; or a "contribution to the literature of the Regency that throws a strong light on the causes of the Revolution," and the frivolous reading public are at once seized with an overweening desire to study "history."

So they lay aside their novels for a spell and devour with equal zest the compilation of lewdness and treachery that is offered, and are really surprised to find "history" so interesting, as they had supposed it was all so very dull.

Of such books let Catholics beware. We yield to no one indeed in zeal for the study of history, as we know that the Church cannot be really harmed by the revelation of the truth. There is scarcely a work written nowadays on any portion of the Christian Era by a real scholar which does not expose some ancient calumny born of the Protestant tradition. In men like Pastor, Janssen, Gasquet and Shea we have historians to be proud of; but authors who gather the matter for their books exclusively from the *chroniques scandaleuses* of the past are not "historians" that Catholics, or any one else, should read.

LITERATURE

Ireland Under the Normans (1169-1216). By GODDARD HENRY ORPEN, late Scholar of Trinity College, Dublin, Editor of the "Song of Dermot and the Earl," Member of the Royal Irish Academy. 2 Vols. Oxford: At the Clarendon Press. Price, 21 shillings net.

Mr. Goddard H. Orpen, B.A., B.L., is already well known as a keen student of the history of Ireland in the second half of the twelfth century. In the present work he sets himself the task of giving as far as possible the documented history of the colonists in Ireland from 1169 to 1216, and undoubtedly he makes good use of Patent Rolls, Close Rolls, Pipe Rolls, Justiciary Rolls, Papal Letters and State Papers. The result is a very able presentation of the case from the colonial point of view.

In his Preface Mr. Orpen tells us that his reading of the documents of the thirteenth century has led him "to regard the domination of the English Crown and of its ministers in Ireland, during the thirteenth century, and indeed up to the invasion of Edward Bruce in the year 1318, as having been much more complete than has been generally recognized, and to think that due credit has not been given to the new rulers for creating the comparative peace and order and the manifest progress and prosperity that Ireland enjoyed during that period wherever their rule was effective." The very opposite is true. Wherever the Norman rule was effective "comparative peace" was generally obtained when there was no native left to kill, as "peace reigned in Warsaw," and self-aggrandizement was the objective.

As might be expected, we have a special chapter on the Brief *Laudabiliter* and, as also might be expected from one who writes from the colonial standpoint, the genuineness of the Bull is exploited. Then there is a long note on Professor Thatcher's position in relation to *Laudabiliter*, "who regards *Laudabiliter* as neither a genuine letter of Adrian IV nor a forgery in the true sense of the word."

Irish readers can well gauge the "impartial" views of Mr. Orpen by the following sentence: "The sovereignty or rather overlordship of Ireland, so far as it existed, was won partly by the swords of the Norman adventurers, and was established more legally by the personal submission of the Irish kings and prelates." Mr. Orpen, however, is to be congratulated on setting right the

date of the letter of credence given to William Fitz Audelin, and for the publication of the *Laudabiliter*: this date, usually given as 1175 or else 1177, must really be April, 1173, and is quoted in Rymer's "Foedera." And he seems to admit that Giraldus Cambrensis was really "capable of concocting the *privilegia*," as is evident from Dermot's letter to Strongbow, "which certainly seems to contain much of Gerald's own fine writing."

In regard to the chapter on "King John in Ireland," Mr. Orpen gravely informs us of the appointment of Eugenius, Archbishop of Armagh, by King John, "to execute the episcopal office in the see of Exeter, left derelict owing to the Interdict," as an indication "that the Irish clergy did not enter into the spirit of the contest of their class in England against the King." This was, as he rightly says, in July, 1207, but he conveniently forgets the fact that the Interdict was not till 1208. Had he referred to the "Annals of Ulster," he would have found that the Primate of All Ireland had gone to England "to succour the churches of Ireland, and to accuse the Foreigners of Ireland," who had plundered Armagh. And, be it added, these "noble Normans" again plundered the primal city on the vigil of the Feast of St. Brigid, February 11, 1208.

Mr. Orpen's estimate of King John is admirable: "capricious, vindictive, tyrannical, only that in his tyranny he was even less under control." He also rightly concludes that the Anglo-Normans "regarded the Irish as uncouth and barbarous, and the fit spoil of their conquerors," and "those who guided the destinies of the colony (*sic*) were not farseeing enough to perceive the ultimate effect of a half-conquest carried out in such a spirit."

In conclusion, we can recommend this work to serious students of Irish history, as it contains a succinct documented history of Ireland from 1169 to 1216. Even though we differ from Mr. Orpen's reading and conclusions, we must accord him unstinted praise for the great labor of wading through thousands of calendered documents not easily accessible, and presenting them in a readable form. The notes are helpful, and there is a fairly good index. In addition there are two excellent maps of Ireland, one giving the old tribal divisions, and the other the castles and motes.

It only remains to add that the two volumes are printed in irreproachable style, and bound attractively in green cloth, by the Clarendon Press, Oxford; indeed, the fine large type is a pleasure to read, and the format is easy to handle.

W. H. GRATTAN FLOOD.

Across China on Foot, Life in the Interior and the Reform Movement. By EDWIN J. DINGLE. With numerous illustrations. New York: Henry Holt & Company. Price \$3.50 net.

Are we to think with Admiral Evans that the present disturbances in China mark the beginning of the end of Tatar supremacy in the Flowery Kingdom? With only now and then a throb or fitful quiver, the great Chinese dragon has so long remained without any sign of strength and spirit that we can do no more than hazard a guess on the outcome. The author, now residing in Hangkow, the seat of the present disturbance, may have at hand already material for correcting or for confirming the opinion expressed in his volume. He sets himself down as a journalist by profession, but as he implies further on (p. 127) that he is a missionary, it may be that evangelization is only a side line with him. One needs a map to follow his wanderings, and that is provided at the end of the volume. Beginning his great feat at Shanghai and pursuing a westerly course, he pushed on, in spite of unfavorable weather and execrable roads and unreliable guides, until, after a thousand hardships, he reached British Burma. Penetrating into regions whither no Caucasian had preceded him, often surrounded by barbarous and unfriendly natives of whose language he was ignorant, the wonder is that he ever saw the boundary of China after

he left Shanghai. Oh, what poverty, wretchedness and disease he witnessed! But it is in describing the wonderful scenery, undefiled by man's vandalism, that he is at his best. Does the Chinaman want the foreigner? Mr. Dingle thinks that he wishes to use him with the intention of casting him aside at some future day. More easily said than done, we fancy, and John may find it out too late. Over a hundred photogravures confirm the author's lively descriptions of strange persons, places and things. He speaks from personal knowledge of the great improvement noticeable in certain utterly degraded tribes where Baptist and Methodist missionaries have been working. He does not say that the Baptists "souse" their converts, although he does say that the "Romanists" are aggressive. One word is as tolerable as the other.

Much curious information is summed up in a series of nine appendixes, one of which is somewhat vermiform, or at least vermiculate. It is a comparison to bring out the points of similarity between Catholicism and Buddhism. One vermiculose objection is our repetition of the "Hail, full of grace, the Lord is with thee," as found in St. Luke's first chapter, with what the Church has added in honor of her who was "highly favored," as the author might perhaps choose to translate it. Is it, then, so very naughty to repeat repeatedly a text of Scripture? The same failing may be noted in Psalm 135, where, in total disregard of "vain repetitions," we find put down twenty-six times, "for his mercy endureth forever." Wouldn't "Beautiful Isle of Somewhere" do well as a substitute here and there? Again, "Hold the Fort" would add explosive force and a chance for the tenor to "curl." Yet, "for his mercy endureth forever" is all that the psalmist could find.

But we must turn back to pages 178-179, where a footnote gives what purports to be the translation of a "Romanist" tract. It is made to say of the Protestant missionaries, "Adulterers and drunkards, there is no evil thing they do not practice!" The author does not pretend to give his own translation, for he asserts again and again his lack of familiarity with the language. We are constrained, therefore, to surmise that an outrage so grievous against the Protestant missionaries was committed, not by a "Romanist" missionary, but by a poorly equipped translator.

H. J. S.

Lilies. By A. GROVE. With Eight Colored Plates. New York: Frederick A. Stokes Co.

After one has vainly spent time and strength, not to mention patience and shekels, in an unequal struggle with certain glorious but capricious lilies, it is soothing to learn from an authority that "there is no genus of bulbous plants which has proved so difficult to manage in cultivation, or in which so many failures have to be recorded." But if Mr. Grove administers this comfort, scanty though it be, he raises our spirits with a chapter most welcome to the unsuccessful lily cultivator (as soon as we saw the title, we carefully pored over every word of it), for it bears the alluring heading, "Easily-Grown Lilies."

But this is anticipation. The frontispiece reproduces one of the most chastely beautiful of the whole genus, *L. platyphylum*, a fit introduction to a subject in which color, form and fragrance claim our attention. Whoever looks back to the day when, with infantile candor, he bought a few bulbs of Japanese lilies and then watched and waited for them so to people his garden that the lemon lily would be choked out and even the purslain, that psoriasis septennis of the garden would take to flight, may profitably read in the intervals of his watching and waiting (for that is what he is still doing) what the author has to say about managing those fickle foreigners. Like so many others not of the floral kingdom, they

must be understood; like so many others, ditto, ditto, they are often shipped without a clean bill of health. There is some solace in the thought that at times the carelessness of the dealer makes our success impossible.

If we are in despair over our ill-luck with some of the most magnificent specimens and varieties, there is no reason why our garden should not be enriched with some that are of a more accommodating disposition, and of such there are many. Over thirty varieties are catalogued and briefly described in that well-spring of hope, "Easily-Grown Lilies."

So much of the beauty of the gem depends upon its setting, that the chapter on shrubs as fit associates for lilies will help the amateur landscape gardener. How he may rapidly increase his stock is also duly considered. * * *

The Dixie Book of Days. By MATTHEW PAGE ANDREWS. Baltimore: The Page Publishing Association, 849 Park Ave. Price \$1.00.

Time was when, had we this book, we would have kept in hiding or we should have got one. Yes, come to think of it, "another" is perhaps the proper word, but let "one" pass. Each sheet of the roll gives the calendar for a week, and each day of the week is adorned with literary gems from southern sources or bearing on southern life, political or social. Great days in the life of the South (some of them are days of rejoicing, others are days of mourning) are commemorated as the ever-changing year brings them about. Some say that the seasons are changing and that our northern climate is becoming milder. Could it be that it is still a little too raw and chill for some of the poetical and oratorical flowers that have been culled for the Dixie Book of Days? There is in the Southerner's love for the South an ardor, an intensity, which the Northerner, though he may feel it as strongly, does not always show for his home land. Wherever the Southerner may be, whether at home or in the arctic regions, his heart will go out in gratitude to the compiler of so much that is heart-reaching in the Dixie Book of Days. * * *

Right and Might. By SOPHIE MAUDE. London: R. & T. Washbourne.

From the dedicatory verse, the author's foreword and the preface, one gathers that this latest work of Sophie Maude is to be catalogued as a historical novel. The story is a simple one, concerning itself with the last two representatives of the house of Tudor. The plot carries the reader back and forth between the country and London town, while the stage is set much as one would expect in a historical story of this period, with a royal palace, a manor house with double walls, and a priest's hiding place, and, of course, all the necessary adjuncts, such as spies and pursuivants, etc. The volume, however, has claim to a wide vogue, not because of the plot, interesting though it be, but because of the fund of accurate and valuable historical information with which its pages are replete. Frequent asterisks refer one to footnotes which give the information that this passage has authority in documents to be found in the British Museum. With this feature exception might be taken on two heads: it adds nothing to the information supplied by the author's introduction, and is not usual even in professedly historical novels. But all in all, librarians looking for suitable additions to their children's section will do well to place on their shelves this new work by Sophie Maude. R. R. R.

The Louvain American College, 1857-1907. By Rev. J. VAN DER HEYDEN. Louvain, Belgium: Fr. & R. Geuterick, 60 Vital Decoster St.

From New England to the Pacific Slope there are few dioceses which have not been beneficiaries of the Louvain American

College. Begun in a humble way in 1857, it has prospered under the blessing of Heaven, and has widened its sphere of usefulness as the years have passed by. The present volume, commemorating the golden jubilee of the foundation, gives the history of those early days of trial and of the gradual rise in importance and usefulness until the college now holds a proud position. Those who helped to make it great and those who rose to positions of honor and responsibility after receiving its training find place in a work which will be a precious souvenir to those who know the college and the master minds that have directed it. The debt of gratitude which the Church in America owes the college for the archbishops, bishops and priests whom it has formed for America will be better understood by whoever reads this jubilee account. The pages are bright with portraits of distinguished alumni and others who have been identified with the college. * * *

Animal Secrets Told; A Book of "Whys." By HARRY CHASE BREARLEY. New York: Frederick A. Stokes Co.

If young New Yorkers were already highly favored in having within easy reach the Central Park menagerie and the elaborate collection of the New York Zoological Society, not to mention the very lifelike specimens in the Museum of Natural History, they owe a unanimous vote of thanks to Mr. Brearley, whose book of "Whys" will answer so many of the questions that bubble up in the youthful mind. Take the clumsy galápagos, which were frisking in the tortoise kindergarten when Columbus discovered America, or Mrs. Anaconda with her interesting family of "one-hundred-and-fifty-plets," or Flip, the baby walrus, or Gunda, the quondam cashier of the Elephants' Bank, who developed the very human trait of wishing to keep all the money for himself, and—Oh, so very many other living, breathing marvels out at the "Zoo." We have watched the children as they filed by, big-eyed and wondering, quite charmed with the novel sights but carrying away little information, because they had no book of "Whys."

The author must be fond of young people, for he talks in a way to interest good boys and girls, as all are, only some are better than others. The outward characteristics that a youngster's eyes can see, from eyes and noses to feet and tails, from the down of the owl to the wrinkled bullet-proof blanket of the rhinoceros, are explained in a pleasant, chatty way, as if by some amiable and very learned uncle to a group of nephews and nieces. Besides scores of smaller illustrations, there are twelve full-page photo-engravings, including a likeness of "Pete," the mild-eyed hippopotamus, who was "snapped" just as he was uttering a hearty guffaw over some venerable joke from his keeper. Mr. Brearley has given us a thoroughly delightful and instructive book. * * *

La Vida Espiritual Reducida á Tres Principios Fundamentales. Por el Padre MAURICIO MESCHLER, S.J. Versión Española por el Padre JUAN M. RESTREPO, S.J. St. Louis: B. Herder. Price, 70 cents net.

"Pocket asceticism" is what the venerable and enlightened author calls the work, and not unfairly, for in small compass he presents all those great principles of the spiritual life which have animated and directed God's chosen servants. Prayer, self-conquest and love for Our Divine Lord are the three principles which are studied, explained and applied. The intensely practical nature of Father Meschler's instructions and the clear way in which they are expressed will appeal to every pious reader and to every reader who would like to cultivate piety. * * *

Stoff und Methode der Lebenskunde für Schulentlassene. Von EDUARD KRUCHEN, Dr. Theol. et Phil. M. Gladbach: Verband für soziale Kultur. Volksvereins-Verlag, 1 Mark.

A golden booklet of inestimable value for all engaged

in the work of education. It is thoroughly Catholic, beautiful and uplifting in sentiment, and full of pith and marrow in its thought. This is one of several volumes by the author, a priest and doctor of theology and philosophy, whose educational ability is devoted to the factory girls and textile workers of a little industrial town in the Rheinland, but whose reputation has spread through all the pedagogic circles of Germany. His object is to make of his pupils true women and good mothers, who will be equally fitted for the daily household duties and the noble mission of leading husband and children along with them to the height of Christian ideals. He is forever pointing to the transfigured Christ upon Tabor, while he keeps us in the vale of humility by insisting upon the knowledge of our nothingness and entire dependence upon God through prayer. The book will be read with profit by priests and teachers alike. * * *

Christian Mysteries, or Discourses for All the Great Feasts of the Year, Except those of the Blessed Virgin. By the Right Rev. JEREMIAS BONOMELLI, D.D., Bishop of Cremona. Translated by the Right Rev. THOMAS SEBASTIAN BYRNE, D.D., Bishop of Nashville. In four volumes. New York: Benziger Brothers.

The American priesthood is much beholden to the tireless Bishop of Nashville for all the good books he has turned into excellent English for them. Having translated the homilies of the Bishop of Cremona, he now offers the public that active prelate's "Christian Mysteries." In the four neat volumes there are in all fifty-seven sermons on but nine varied themes, the greater feasts of the year. It has been Bishop Bonomelli's custom to address his flock himself on such occasions, and as he has now governed the diocese of Cremona for many years, no doubt he had a large stock of sermons from which to make this selection. Though the author is an Italian, no discourses on Our Lady, oddly enough, are included in these volumes, but perhaps they are gathered into another book not yet translated.

The Bishop of Cremona used to jot down the outline of his subject, "giving particular attention to the order of the ideas, and then to develop them, trusting to the inspiration of the moment." These rough drafts were the ground-work on which the present series of discourses was built. The author aims to bring out clearly the rational part of the mysteries, and to set forth the Catholic doctrine in clear and precise language. The half dozen sermons on the feast of Corpus Christi are especially good examples of the Bishop's method.

El Catecismo Mayor de S. S. el Papa Pio X explicado al Pueblo. Por D. GILBERTO DIANDA, Pbro. Versión Castellana por el P. ENRIQUE PORTILLO, S.J. Madrid: Admón. de Razón y Fe. Precio 2.50 pesetas.

This first volume embraces the first seven articles of the Creed. As some four hundred and forty pages are given to them, it is clear how full the treatment is. The author's aim is to explain our holy faith so that even those of quite modest intellectual endowments may follow his instructions. Comparisons and examples are freely used. Whoever is called upon to give catechetical lessons in Spanish will find this work invaluable. It could be used to excellent advantage in the family, and in the smaller towns which are seldom visited by the priest. * * *

Charles Scribner's Sons have out an attractive little book on "Robert Louis Stevenson," by Isobel Strong, who knew the author intimately. Under captions like "The Writer," "The Poet," "The Traveller," "The Friend," and "The Chief" are found her appreciations and reminiscences of that "lord of language," while in every chapter apt and beautiful excerpts from "Tusitala's" writings abound. Stevenson's wonderful per-

sonal charm, which won him friends everywhere, is made to pervade the book, so Catholics in particular, who always feel grateful to that broad-minded Scot for his generous defense of Father Damien, ought to find this book especially enjoyable.

It is said that a large circle of silly women, among whom are doubtless many Catholics of a certain kind, have long been enriching Marie Corelli by purchasing her books. For, in a solemn prologue to "The Life Everlasting," that author's latest novel, we are told that this is the seventh in a series of successful books, written when she was not "playing with her pen," which "are linked together by the one theory." Any woman who has the courage to toil through the four hundred and forty pages of wild doctrines, "psychic" phenomena and unmitigated nonsense of this story deserves praise, perhaps, for her courage and persistency, but the sincerity of a reader who maintains that she understands "The Life Everlasting" is much to be suspected.

Longmans, Green & Co. have prepared a large second edition of the late Dr. Dwight's "Thoughts of a Catholic Anatomist," as the first was almost immediately exhausted, owing partly, no doubt, to the high praise the best reviewers gave this book. "I believed, therefore have I spoken," is the text placed by the author on the title page, and the hundreds of medical men who have sat at Dr. Dwight's feet during the many years he was Parkman Professor of Anatomy at Harvard, should be eager to hear their old teacher's last word on the relation of science to religion.

"Frequent Communion for Busy Men," a little book of Father Lintelo's, the Jesuit whose writings have done so much to bring multitudes to the altar, is published under the editorship of the Rev. Elder Mullan, S.J., by the Kenedys. The pamphlet is designed to correct the mistaken idea that to receive often the Holy Eucharist one must be a woman. If the Blessed Sacrament is food for the soul, men too need Communion often. "For they have to resist the more violent passions, are more exposed to perversion of mind by the deceits of false doctrines, and carry the heavier burden of life's struggles and social responsibilities."

Benziger Bros. have brought out a meditation book called "The Life of Union with Our Divine Lord," which is a translation from the French of Abbé F. Maucourant. Religious will find under its thirty chapter headings thoughts that should deepen their love for Our Saviour.

"My Ragpicker" is an improbable but well told story of Paris, by Mary E. Waller. It recounts the fortunes of a fair little waif who plies her humble trade under the shadow of Notre Dame, and learns to look up to the towers of the great cathedral for comfort and protection. As the author of the tale is apparently a Protestant, "Nanette's" attachment to this "mother" of hers is made more poetical than religious, but it helps to keep her pure and joyous amid many trials and perils. Little, Brown & Co. are the publishers.

"Stevens Dane" is introduced by the Benzigers as the author of an entertaining little story called "Through the Break in the Web," which tells of the adventures of a London typewriter, who in her love for the beautiful finds the True Faith. A singular thing about the book is the fact that "Jessie" does not marry her employer, as the reader is led to expect, but he considerably dies and leaves her an annuity with which to continue her quest of the fair, the good, and the true.

BOOKS RECEIVED

- The Reason of Life. By William Procher DuBosc. New York: Longmans, Green & Co. Net \$1.50.
 Garibaldi and the Making of Italy. By G. M. Trevelyan. New York: Longmans, Green & Co. Net \$2.25.
 A Text Book of English Literature for Catholic Schools. By the Rev. William H. Sheran, M.A., LL.B. New York: The American Book Co.
 Motive Force and Motivation Tracks. A Research in Will Psychology. By E. Boyd Barrett, S.J. New York: Longmans, Green & Co.
 The Life of Venerable Francis Libermann. By G. Lee, C.S.Sp. St. Louis: B. Herder.
 St. Anselm, Archbishop of Canterbury. St. Louis: B. Herder.
 The Dream of Gerontius. By Cardinal Newman. St. Louis: B. Herder.
 My Ragpicker. By Mary E. Waller. Boston: Little, Brown & Co. Net 75 cents.
 Through the Break in the Web. By Stevens Dane. New York: Benziger Brothers. Net 45 cents.
 Little Uplifts. By Humphrey J. Desmond. Chicago: The A. C. McClurg Co.
 Further Essays on St. Paul. By Rev. Joseph Rickaby, S.J. New York: Benziger Brothers.
 Devotion to the Holy Angels. Translated from the French of Henri-Marie Boudon. By Edward Healy Thompson, M.A. New York: Benziger Brothers. Net 75 cents.
 The Life of Union with Our Divine Lord. By the Abbé F. Maucourant. Translated from the French. New York: Benziger Brothers. Net 60 cents.

Pamphlets:

- Socialism, Individualism, and Catholicism. By Rev. J. J. Welch. St. Louis: B. Herder.
 When Informed Protestants Speak their Convictions. By the Rev. John F. Noll. Huntington, Ind.: The Author. Net 10 cents.

EDUCATION

With the reopening of schools the daily press begins again to run the story of the excesses perpetrated by members of the Greek letter societies and of the high school fraternities in their initiations. The New York *World* of October 22 sarcastically refers to action recently taken by the faculty of Sheffield Scientific School, a department of Yale, as "more tyranny and despotism." The entire freshman class of that well-known institution has been placed on probation by the faculty because of the unseemly pranks, to use a very mild term, with which its members inaugurated their term as matriculates of the school. "The New Haven Chief of Police," says the *World*, "announces that he does not purpose to let the Sheffield students set fire to bridges, steal signs, pull trolley-car poles off the wires, or do other diverting tricks that so amuse college communities. Thus does tyranny ever seek to bend free spirits to its will and iron out individualism into dull conformity."

"'Pranks' such as the Sheffield students played in the early days of the current term time, when committed by ordinary lads who earn their living are called hoodlumism," says the *World* writer. "The strong-arm squad gets after these, newspapers reprove them, justices send them to prison." But it is quite different in a college community. "Education must not be interfered with, culture chilled or genius checked." And with delicious sarcasm he recounts some of the strokes of student genius at which "fossils" like the Sheffield faculty and the New Haven Chief of Police take umbrage. Were it not so serious a matter one could enjoy the clever weaving into the writer's skit of the most reckless extravagances perpetrated by student bodies within a year. "Really," he writes, "the boys are ingenious. By way of 'initiation' they brand Greek letters on freshmen's foreheads in acids warranted to wear three months. They tie novices on railroad tracks, occasionally neglecting to remove them before train time. They make the lads dance on the edge of precipices with a comparatively small percentage of life lost. They do 'stunts' in public that annoy or outrage or insult thousands of plain people. In the New Haven case they merely sought to burn a few bridges spanning a railway track. These should be built of stone, steel, or cement, anyhow. What business has a college town with inflammable public property?"

A few days before the *World* writer thus scored in an editorial the more than extravagant horse-play of organizations which have come to exercise mighty influence in secular higher

schools of the country, a western college president in a more serious way strongly assailed Chicago high school students who maintain fraternities in open defiance of the rules recently adopted by the board of education in that city. Charles A. Blanchard, president of Wheaton College, Wheaton, Ill., finds these high school fraternities to be "centres of dissipation and moral decay," but he takes courage from the fact that the general movement against them shows no symptoms of lessening. "From ocean to ocean," he declares, "and from lakes to gulf the testimony of high school principals, boards of education, courts and legislatures is to one effect, that secret societies in high schools are centres of evil which cannot be mended, and therefore ought to be ended."

Dr. Blanchard's address is quoted at some length in the Chicago *Daily Journal* of October 16, and he does not mince words in describing the attitude which the young folk in that city are said to have adopted towards the suppressing of the "frat" organizations by the board of education. "Is it not an astonishing thing that boys and girls supported by parents and educated by taxpayers, without effort or cost to themselves, should be so insolent and lawless as reports indicate them to be?" said Mr. Blanchard. "Children trained in Germany or England have more respect for their parents and teachers than to indulge in such talk.

"If a student who lives like the lily of the field, neither toiling nor spinning, and enjoys the wonderful privileges for which our people tax themselves hundreds of millions of dollars every year, has not the decency to conform to regulations, why does he not have the self-respect to get out of the school in which he is not willing to be a law-abiding member and get into some honest work where he can earn his living and direct his course at his own expense rather than at the expense of other people?"

"Right or wrong, it is a common opinion that a large number of young people in the Chicago schools have been defying the regulations of the board from the beginning of this discussion until now. The board makes rules and the young people trample them under foot, and from time to time their parents and others appeal to the courts to sustain them in their lawlessness."

* * *

The rebellious attitude of the Chicago students suggests another reflection to Wheaton's president—a reflection, be it said, that marks an extremely radical change of sentiment in this well-known advocate of the State school system among us. "I am impressed with the thought that the great need of our public schools is not for changes in course of study, is not for additional privileges, but is such a course in *manners and morals* as shall make young people grateful for costly privileges bestowed on them without their effort, and incline them to be decent and law-abiding in their enjoyment of them."

* * *

Nor is Dr. Blanchard content with sharp criticism of the viciousness of the situation as he finds it in Chicago. To him the fraternity question itself is an "abomination." An experienced educator and one long accustomed to deal with young people just out of high school, he has no hesitation in proclaiming "frat" organizations to be unquestioned sources of moral evils. And he is quite candid in explaining his position. Quoting Dr. Crosby, who years ago, when Chancellor of New York University, said in reference to college secret societies: "Out of darkness, dark deeds grow," the Wheaton president adds: "Who would expect anything else? Is not this the history of the human race—that secrecy is the instant afterthought of crime, and that it conduces to other crimes, naturally and inevitably."

A notable event and one of deep personal interest to more than one thousand religious women engaged in educational work in the Middle West was that celebrated Oct. 22-25, at St. Mary-of-the-Woods, Indiana. Seventy-one years ago six Sisters of

Providence, missionaries from their home in France, arrived in a stage coach at a log house in a forest five miles northwest of Terre Haute, to found the first house of that remarkably successful teaching sisterhood in the United States. The growth of the community in the years that have run since that day of poor and humble beginnings is one of the marvels men pay little attention to, mayhap because it is a marvel of such frequent occurrence in the history of the teaching orders of the Catholic Church in this country. Aside from their creditable achievements in school work—the Sisters are a telling factor in parochial school development in the Middle West, besides conducting several well known academies, as well as a successful institution for advanced college work in St. Mary-of-the-Woods—the growth of the Congregation, with the acquirement of property is a splendid testimony to the capacity of the women who have given themselves to the service of sacrifice in that part of God's vineyard. A writer in the *Chicago Tribune* thus summarizes the story of their seventy-one years in Indiana:

"As the years have gone land has been acquired, buildings erected, landscape gardening done, until now the one time forest site is, not only a vast estate, but a beautiful one. Contracts have just been let for two more buildings, a music hall and a dormitory for students in the college course conducted for young women by Sisters at the mother home. The music hall is a project of the alumnae started some years ago at an annual reunion such as now is being held."

Rev. John A. Dillon, appointed Superintendent of Schools in the diocese of Newark, N. J., in April, 1910, published early in September the first report of the parish schools in that jurisdiction. It proves to be an excellent record of work accomplished in the cause of Catholic school training. Newark is not numbered among the very populous Catholic centres, yet Father Dillon tells of a registration of 52,274 pupils in the parish schools of the diocese last year, with a total attendance at the close of the school term in June last of 25,400 boys, and of 26,347 girls. The number of teachers engaged was 999; one new school was established and opened to pupils; eleven new and splendidly equipped school buildings have been recently constructed, three of these being completed during the past year, and two new buildings are actually in course of erection. A distinct advance in the character of the work accomplished in the diocesan schools within the year is chronicled as the result of the introduction of a revised uniform course of study in September, 1910. Father Dillon's report, besides a detailed statement of conditions existing in Newark's schools, with the usual statistical summary, discusses in an interesting way some of the problems facing Catholic school teachers in the accomplishment of their sacred charge. Teachers' meetings, examinations, school inspection, retarded progress of pupils, Catholic High Schools, are chief among the topics touched upon. We congratulate Newark's Superintendent upon the fine record he is able to show, and upon the testimony he gives that "everywhere those engaged directly or indirectly in the work of building up the parish schools are manifesting a deep interest and an intense personal zeal, before which indifference is gradually but surely melting away."

M. J. O'C.

ECONOMICS.

Many years ago, when California was a greater wheat growing country than it is now, travelers used to be surprised at seeing the shocks of grain lying in the fields day after day during July and August, waiting for the threshing machine. "How can you be so imprudent?" they would ask. "Should rain come your crop would be ruined." But any real rain in July and August is unknown in California. The damage done to grain left out in the fields came from the

ground squirrels only, which used to carry off a good deal for their winter food.

One is surprised to learn that what thirty or forty years ago visitors looked on as bad farming in California, is the normal practice in the Canadian Northwest under a very different climate. This year has been very cold and wet. The harvest was very late—indeed, in some places the grain has not ripened. Yet when the wheat was cut at last it was allowed to lie in the fields until an opportunity could be found for threshing it, just as if rain was as improbable there during the last week of September and the whole of October, as during a California July and August. Some growers did not take the trouble to stack their crop, and of those that did, few knew how to thatch the stack so as to keep out the rain which fell in abundance. Consequently not a little wheat is sprouting in the shocks and stacks, while threshing is not half done. Indeed, the *Winnipeg Free Press* of October 21 tells that only in Manitoba has 50 per cent. of the grain been threshed, while in Saskatchewan and Alberta the proportion is no more than 10 and 20 per cent. respectively.

The quantity of the crop, according to most favorable reports, has been reduced some 20 million bushels in an estimated yield of 185 million. The chances are that before the end of the year we shall learn that the reduction is 40 or 50 million bushels. But the grade has suffered still more. In the literature published by emigration agencies we have read the praises of No. 1 northern; and every immigrant has dreamed of 25 to 30 bushels per acre of this wheat. He is now learning his mistake by experience. Last year was an indifferent one for quantity, but a fair one for grade. On October 20 more than 21 per cent. of the receipts at Winnipeg reached that grade. This year, on the same date, only 4½ per cent. did so. Last year on that date over 38 per cent. of the receipts graded No. 2 Northern, and only 22 per cent. No. 3 Northern. This year No. 2 Northern was only a little over 17 per cent., while No. 3 was nearly 30 per cent. Thus, then, last year, 81 per cent. of the crop graded from fair to good, with 59 per cent. good; this year only 51½ per cent. at present can be so graded, and only 21½ per cent. really good. Last year, on October 20, one carload out of 422 was refused grade, while this year that was the fate of 87 carloads out of 619. There is reason to fear that the deterioration of grade will increase.

A bad summer and a late harvest are God's providence which we cannot change. Hence, deficiencies in crops from those causes must be borne with patience. But it is hard to view slovenly farming with patience and to see its results of deterioration without feeling vexed. In European countries of which the climate is as uncertain as that of the Canadian Northwest, the grain would have been carried, as soon as cut, to the barns to be threshed at leisure during the long winter. This the Canadian grain-grower cannot do, as a rule, because he is using more land than he can manage. He crops it, without caring how he impoverishes it, having one idea, to enrich himself as soon as possible. This idea is in the mind of many of the immigrants of the past two years and animates them to face the rigors of winter. It is a mistake to suppose that men and women brought up in England can ever, as a class, be reconciled to the short fierce summer and the long horrid winter of the prairies. If, then, they see the promises made them by the agencies falsified by their incapacity to cope with the difficulties of the present year, many may return to England disheartened, others may come down to the United States, and many a message may be sent even by those who cannot leave, warning their friends against Western Canada. Altogether a reaction in the Canadian boom seems by no means improbable.

H. W.

PULPIT, PRESS AND PLATFORM

The *Ceylon Catholic Messenger* is edited where Catholicism and Protestantism are contending with the traditions and prejudices of ages for the advancement of the Christian cause. The following from it, on "Heretics Punishing Heresy," will hardly serve as campaign material for the Protestant propaganda among the unbelieving natives:

The *Christian Commonwealth*, the organ (non-Catholic, of course,) of the Progressive Movement in Religion and Social Ethics, published in London, brings us, in an article headed "The Leaven of Heresy," the rather amusing news—if news it be—that now-a-days the leaven of heresy is working in all denominations—Anglican, Methodist, Presbyterian, Congregational, Baptist, Lutheran—and in all parts of the world—in Australia, South Africa, Canada, the United States, Germany, Britain. Hence the heads of these various Protestant sects are in no small pet. They perceive that poor Protestantism is going to pieces, and they have seriously made up their mind to hunt down heresy mercilessly ere it is too late. Thus we learn that one Rev. Douglas Price, M.A., Rector of All Saints' Church, Brisbane, has been called upon by the Anglican Archbishop of the city to resign, on the ground that his preaching was not in accordance with the standards of the Anglican Church. In vain was a memorial, signed by 242 "regular worshippers at All Saints'," presented to the Archbishop, deploring the hasty decision arrived at by His Grace, and dwelling on the moral and intellectual qualities of their pastor. "If Mr. Price," the memorial said, "was removed, it would be detrimental to their whole church, because he had given them better things, and lifted them up as no other clergyman had ever done. . . . It was in his work in the intellectual life that his great value lay, and those who went to his three hours' service on Good Friday, and had any religious feeling at all, must feel they had trodden the steps of heaven," etc. Notwithstanding these and similar sterling qualities of Mr. Price, eloquently set forth in the memorial, the Archbishop did not relent, and Mr. Price had to resign.

Again there comes from Montreal a long report of the hearing of a libel action brought by Dr. C. G. Workman in the Civil Court, on the ground that he was dismissed from the Wesleyan Theological College through misstatement of his views. He was charged with disbelief in the Virgin Birth, in the doctrine of the Trinity, and in miracles generally. Dr. Workman contends that his views had been misrepresented, but claims that it was his duty to interpret the standards and the Scriptures, and that there

is nothing in Methodist law to prevent it. During the hearing of the case, before Judge Weir, a Wesleyan Methodist minister, Rev. Ernest Thomas, of Merrickville, gave evidence likely to interest Methodists in general. Among other things he said, under examination, that it was a fact that there were in the Methodist Church, as in other Churches, different views as to the interpretation of Scripture; he never met any one who literally adhered to Methodist doctrinal standards; nowhere in the Bible was any passage to be found saying that Christ was God; he accepted the idea of original sin, but never heard any one explain or interpret it; there were not only two but twenty schools of belief in Methodism to-day. Another "heretic" is one Mr. R. W. Bartle from South Africa, who was charged by the Superintendent Minister of Wynberg Wesleyan Methodist Circuit with not believing in the "Deity of Jesus Christ." Lastly, there is Rev. W. D. Grant, of New York, tried on a charge of heresy. These and others accused by the heads of their respective sects of "heresy" "are," says the *Christian Commonwealth*, "almost invariably men of high character and of intellectual distinction, fearless of speech and self-sacrificing in service, men whose teaching meets the needs of perplexed minds and hungry souls, and to the value of whose ministry abundant testimony is forthcoming." Strange that they should be so! Evidently there is a screw loose somewhere!

The *Christian Commonwealth* thus winds up its leading article: "We long for the coming of the time when there will be a truly Catholic Church that will welcome all earnest aspiring souls, irrespective of mere intellectual belief." As the Jews are still waiting for the Messiah, so the organizers of the "Progressive Movement in Religion"—whose organ the *Christian Commonwealth* is—are still waiting for the *Catholic Church*, though the Son of God came nineteen hundred years ago to establish it! But it is not the Church of Christ that the "Progressivists" want. They wish for a Church of their own, in which everyone would be free to believe with impunity whatever he likes. Should their wish be ever fulfilled—we know it never will be—the world would be treated to a funny spectacle indeed! For no spectacle could be more amusing than that of a *Catholic Church* such as the "Progressivists" long to see. The spectacle of "heretics" hunting down "heretics" is already funny enough. The next scene will assuredly be the re-staging of the well-known comedy of the "Kilkenny Cats"!

Dr. Conceiro da Costa, Governor of Goa, delivered a violent speech on the 25th of August, the day on which the news arrived of the election of Dr. M. Arriaga to the Presidency of the Portuguese Republic. In his discourse, says the *Catholic Register* of

Meliapore (Madras), Dr. Conceiro declared that on the least act of hostility shown against the Republic in Portuguese India, "he would not hesitate to go to the last extreme in order to crush the traitors." "We are not aware, however, of anything at Goa," says the *Catholic Register*, "that could justify such threats and such violence. On the eve of that day the Governor suppressed two Catholic papers, the *Crente*, a semi-official organ of the Archbishopric of Goa, for the heinous crime of publishing the last letter which Father Luiz Cabral, the Provincial of the Portuguese Jesuit Fathers, issued, defending himself and his brethren from the infamous calumnies; and the *India Portuguesa*, the organ of a large political party of Catholic traditions, for attacking the anti-religious deeds of the Government of the Republic. The suppression of the *India Portuguesa* may have had some connection with the fact that Dr. M. Loyola Furtado, a nephew of the editor of that paper, had been elected Deputy to the National Assembly by one of the districts of Goa, defeating Dr. Prazeres da Costa, the candidate supported by the official party.

ECCLESIASTICAL NEWS

The Rev. John J. Dunn, the New York Diocesan Director of the Propagation of the Faith, who is in strong sympathy with the contemplated Seminary, and who has been for several years looking forward eagerly to its establishment, announces that the Holy Father has sent the following blessing to the Catholic Foreign Missionary Seminary of America:

"To our beloved sons, Thomas Price and James Anthony Walsh:

"For the great work, projected in America, of erecting a Seminary for Foreign Missions, heartily congratulating them, and begging for them every salutary blessing, likewise also to our beloved children, the benefactors who will help them to carry out this work, We lovingly impart, as proof of Our interest and good will, Our Apostolic Blessing.

"Given at the Vatican,

"June 30th, 1911,

"PIUS P.P. X."

The United States is at last to have its own Foreign Mission Seminary. The announcement will bring joy to the army of missionaries now on the field and to thousands of noble Catholic hearts in this country. At the annual meeting of the American archbishops, held last Spring in Washington, it was unanimously agreed that the time was ripe for the training of priests especially destined to heathen missions. The Rev. Thomas F. Price, of Raleigh, North Carolina, and the Rev. James Anthony Walsh, of Boston, were instructed to go to Rome for the necessary authorization and to visit the seminaries of Europe for

the purpose of securing information needed for the development of this important work.

These two priests were cordially received by the Holy See, and their project was personally commended by the Holy Father in an autograph letter and by the Congregation of Propaganda. They have since returned, making reports to His Eminence Cardinal Gibbons and to His Excellency the Apostolic Delegate.

The organizers of the new seminary will open temporary quarters at Hawthorne, New York, and proceed at once to form what will be known as the Catholic Foreign Missionary Society of America. They will make known soon afterwards to Catholics throughout the country the full character of their work and will appeal for students. Provision will be made to organize as soon as convenient an apostolic school, where boys fourteen years and over will be received.

Applications will be received also from senior students, who have completed their classical course, and from young priests, the former making the full curriculum of philosophy and theology, the latter spending one year in special preparation before their departure.

The seminary itself will be conducted along the lines followed successfully at Mill Hill, Paris, Milan, Steyl (Holland), and at several similar European institutions, all of which were visited during the summer by the organizers.

Father Price is already well known in this country as the editor of *Truth*, which has a wide circulation among Catholics and non-Catholics. For the present he will continue to publish the magazine. Father Walsh has been for the past nine years identified with the Society for the Propagation of the Faith, of which he has been Director in the Archdiocese of Boston. He has also for the past five years edited *The Field Afar*, an illustrated missionary publication, which will hereafter be the official organ of the new work.

The statistics of Methodism for the last ten years are none too reassuring for Methodists. The whole Methodist community of the world, for the sake of greater convenience, is divided into Western and Eastern sections, reports for which were submitted at the recent Ecumenical Conference held in Toronto. It was shown that during the last decade there had been, for the Western section, a gain of fifteen per cent. in membership; but this had to be contrasted with a gain of 28 per cent. for the previous decade and one of 33 per cent. for the decade preceding that. The report for the Eastern section was even more disconcerting. During the first five years of the decade the Wesleyan Church of Great Britain showed a gain of 44,000 members; but in the last five years there had been an actual loss of

13,000 members; and this condition was characteristic of other branches of the Church also. The correspondent of the *Transcript* (Boston) informs us that "there was no disposition to underestimate the gravity of the situation revealed by these figures. At the same time there was no note of discouragement." Why should there be any discouragement! There is even comfort in the thought of the successful Roman mission, where again, if numbers be wanting, at least the quality of those received, of which Verdesi is a type, will be cheering.

Beaumont College, Old Windsor, celebrated recently its golden jubilee. The college is situated about midway between Windsor and Staines, the Royal Park abutting on the estate to the west. On the river banks a few hundred yards east of the College is Runnymede, with Magna Charta Island. The estate comprises about one hundred acres, including large playgrounds, stretches of wood and farm. The number of students at present is 171 at the School, and 62 at Junior School, St. John's, situated in the college grounds. On leaving Beaumont a large proportion of the boys go to one or other of the two great universities, chiefly Oxford. The number of Beaumont boys who join the army is remarkable.

OBITUARY

Right Rev. Peter Verdaguier, Titular Bishop of Aulon and vicar apostolic of Brownsville, Texas, died suddenly, on Oct. 26, at Mercedes, Texas, while returning from a visit to a neighboring parish, where he had administered confirmation. He was the last of the Spanish bishops, and spent his life in apostolic poverty, marked by exemplary missionary zeal. Born in the Catalan village of San Pedro de Torrello, Dec. 10, 1835, he left Spain for the United States before the completion of his theological course, Sept. 27, 1860, and entered the seminary at Cape Girardeau, Mo. He was ordained priest by Bishop Arnat in San Francisco, Cal., in 1862. After a service of twelve years as a missionary, he was appointed pastor of the cathedral of Los Angeles, and appointed vicar apostolic of Brownsville July 3, 1890. He was consecrated Titular Bishop of Aulon, in the cathedral of Barcelona, Nov. 9, 1890, and took possession at Brownsville, May 21, 1891.

Rear Admiral James Hoban Sand\$ (retired) died at his home in Washington, on October 27. He was born in Washington, in 1845, of a distinguished naval family. His father was Rear Admiral Benjamin F. Sands, who died in 1884, after having served his country in an able and efficient manner. James entered the Naval Academy from

Maryland in 1859, and was graduated in 1863. In May, 1863, he became an ensign, and thereafter passed through successive grades until he reached the rank of rear-admiral in 1902. During his whole career he showed rare courage and devotion to duty. In 1901 he was made a member of the Naval Retiring Board, becoming its president in 1902. He was Superintendent of the Naval Academy from 1905 to 1907.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Without any warning, the main building of St. Francis Mission, St. Francis, S.D., caught fire, on October 19, and \$30,000 went up in smoke. The Brothers, Sisters, Indians and boys worked hard trying to save what was possible, whilst the Indian girls went to the church and helped with their tears and prayers. One little Indian boy, Johnnie Flood, was hurt in his gallant efforts to put out the fire.

St. Francis' was the largest Indian mission school in the United States. Founded among the Sioux, perhaps the largest and best disposed tribe of Indians left, during its twenty-five years of existence it has been a great factor in their conversion, and we sincerely hope that our kind friends in the East will help us keep up the work now in our misfortune. It was providential that the wind was blowing favorably, as we managed to save the other buildings. The building consumed by fire was the shelter for some 150 Indian boys. It contained all their clothing, bedding and school supplies. Practically all was lost, and not a penny of insurance. One of our first friends here, now an old man, Chief Big Turkey, gave a good example trying to help us save what we could, and an old widow, Mrs. Bad Omaha, came tottering along on a stick and laid a silver dollar in Father Digman's hand. That silver dollar, I hope, will be the corner-stone of the new mission building that is going to go up, if there are enough widows like her left in the world.

HENRY IGN. WESTROPP, S.J.

To the Editor of AMERICA:

After reading the article in the last issue of AMERICA on the large number of Socialists contributing twenty-five cents per month for the propagation of their nefarious work, it is my opinion that, if the matter were properly placed before our people, we could have easily 50,000 subscribers to the Catholic cause. Why can not AMERICA start the ball rolling? I don't think there would be much trouble in getting one hundred new subscribers in Albany. I shall be pleased to be a member of such an opposition movement to Socialism, and will agree to guarantee three others.

God bless AMERICA and all its staff.

Albany, N. Y., October 23.

J. H.